

THE EXPOSITOR

• H O M I L E T I C • R E V I E W



JOURNAL OF PRACTICAL CHURCH METHODS

JULY, 1951



JULY, 1951

Vol. LIII

No. 7

CONTENTS



Dependability of Conscience.....	221
Gordon Pratt Baker	
World Suicide Pact	223
Roy White	
Thirty Years—Qualitatively	224
William Porkess	
Editorials	225
The Cutting Edge	
That Too Small Parish	
Team Work	
Excess Baggage	
Church Methods	227
Junior Program	
Do-ers of the Word	
Building—Delivering Sermons	
Interior Daylighting	
Sermons	231
Unfinished Business	
John W. McKelvey, Ph.D.	
Take Your Choice	
William Goddard Sherman	
Where is The Lamb?	
Major Claude Richmond	
A Building of God	
Norman E. Nygaard	
Illustrations, <i>Johansen</i>	239
Book Reviews	244
Topical Index	249
Buyers' Guide	351

The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Private School Scholarships For Eligible Students

Many opportunities exist for scholarships to desirable private schools, according to James E. Bunting, editor of the new directory, "Private Independent Schools," intended for parents, counsellors, libraries and educators.

Mr. Bunting, who has traveled nearly 20,000 miles for the past year investigating private schools listed in the directory, advises parents to apply for scholarships by addressing the headmaster or -mistress of the school under consideration, as listed in the directory.

"Many parents and educators are unaware of the availability of such scholarships to qualified students in need of financial assistance," writes Mr. Bunting, and cites some 700 private schools in the U. S., with enrollment facilities from 20 to 750 students, and an over-all 100,000 pupils with tuition rates for day students from \$200 in lower grades to \$700 for grade twelve, usually including a noon-day meal; in boarding schools the rates, including room, board and extracurricular activities, range from \$800 to \$2000.

Estimates are that through endowment funds or a "sliding tuition scale," private schools are helping from 15,000 to 20,000 students annually, and basis for awarding such scholarships are:

- Financial need of parents
- Intelligence-adaptability of student
- Scholarship achievement
- Athletic ability

ranging from \$300 to sums covering all expenses. These schools are located in all parts of the country, with geographical breakdown:

- Middle-Atlantic states, 36%
- New England states, 21%
- North-Central states, 18%
- South and Southwestern states, 16%
- West Coast states, 9%

Inquire at your local library for the directory, "Private Independent Schools," or write Benn Hall Associates, 47 East 61st St., N.Y. 21, N.Y.

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

Published each month by the F. M. Barton Co., Pub., Inc., Caxton Building, Cleveland, Ohio

Subscription Rate: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single copies, 35c. Back copies, 45c. Bound volumes, \$3.50. Subscriptions are understood as continuing from year to year, unless orders are given to the contrary. This is in accordance with the general wish of the subscribers. Manuscripts must be typed. No manuscript returned unless accompanied by full return postage and addressed to The Expositor, East Aurora, N. Y.

Copyright, 1951. Entered as second-class matter at the Post Office at Cleveland, Ohio.

Additional entry at East Aurora, N. Y.

THE F. M. BARTON COMPANY, PUBLISHERS, INC.

Joseph M. Ramsey
Editorial Office
East Aurora, N. Y.

Subscription Dept.
The Expositor
East Aurora, N. Y.

W. S. Ramsey
Caxton Bldg.
Cleveland, Ohio

Duncan MacPherson
700 So. Washington Sq.
Philadelphia, Penna.

THE DEPENDABILITY OF CONSCIENCE

GORDON PRATT BAKER

TRADITION holds that conscience is "the still, small voice of God" speaking mystically to the soul of man.

In that event, all men would have the same conscience. There would be no confusion of morals since God's dictation of righteousness could not vary with individuals. Nor would the divine logic concede to circumstance. Either it would control circumstance. For the moral scene would be characterized by a special unity of ethical ideals and spiritual purposes vital to the happiness of the individual.

But even the most casual observer knows that life has no such divinely appointed unity. Instead, in startling fashion, it displays a constant struggle between mutually exclusive ideals. What one man rejects as wrong another practices as right, and even within the area of an individual's choice of conduct, grant contradictions appear. There are Christian churchmen, for example, who diligently "remember the Sabbath day to keep it holy" by attending divine worship on Sunday morning and find no inconsistency of conduct in patronizing the local movies in the evening of that same Sabbath. So, too, there are pious souls who regard dancing as a carnal sin devised of the devil for the damnation of humankind but who see no harm in gossiping about their neighbors.

Either we must conclude that conscience is far more than a mystical ventriloquism or we must concede that sometimes the "still, small voice" is strangely incoherent. How can we explain deeply rooted and calmly accepted prejudices which, in effect and in fact, deny the fundamental tenets of Christ's teaching but which are carefully nurtured for conscience' sake?"

Again, if the traditional belief be true, no man could "train his conscience." For certainly, if we have discerned aright the revelations of God, none could dictate the divine speech. God's decrees, as the Bible clearly

testifies, are humanly unalterable. We may not like them, but we cannot change them. To do so we would be compelled to persuade God to revise His thinking and that would mean that He must discard His standards of holiness. The moment He did so He would become a compromising Deity and therefore untrustworthy. For if He cannot be true to His principles He cannot be true to His people:

Yet wherever we look we find men and women whose conscience readily justifies their desires. It is not that they blandly ignore moral and ethical standards. They cannot ignore them any more than a sailor can ignore a storm at sea, inasmuch as they are engulfed by them. They simply find reasons to re-interpret them until the sense of guilt disappears.

If conscience is the voice of God directing the affairs of men must we not assume that there are times when He seems to be arguing against His own perfect plan of life?

Obviously the God who created such an orderly world as that in which we live, where "all things work together for good," is neither incoherent nor incongruous. All else in His universe conforms to reason. Spiritual values must likewise emerge from a reasonable pattern.

Moral Judgment

What, then, is the phenomenon called conscience? And how can we be sure of its validity?

Like every other elemental truth this, too, is simple. For conscience is moral judgment. Stripped of theological trappings it appears as the spiritual counterpart of our mental acumen.

Our whole life is based on judgments. Businesses rise or fall in direct ratio to the economic judgment of their executives. Colleges advance or decline as their Boards of Directors discriminatingly select new addi-

tions to their faculties. Churches make progress only as they carefully evaluate the needs of their respective communities. And in each instance those who are charged with the responsibility of effecting their institution's success must make their decisions in the light of such knowledge as they have at the moment their problems confront them. For there is no judgment apart from knowledge and there is no solution of problems apart from judgment.

The diversity of consciences thus indicates the diversity of spiritual knowledge among men. The man with a numbed conscience is a spiritual illiterate. The man with the sensitive conscience is a skilled moral scholar. And like any other scholar he possesses his knowledge only through a long, slow, often tedious process of learning. This means, of course, that his judgments change as his knowledge grows. "An eye for an eye and a tooth for a tooth" represents advanced ethics for primitive tribesmen in the desert following the fiery smoke of a battle-god; but once Israel knows the Christ she must revise her ethics and turn the other cheek.

Thus the first step in the establishment of moral judgment is spiritual instruction. Conscience begins with the moral teaching of our parents. As we learn the social graces from them, so we learn the rudiments of divine truth from their lips and lives. If John Milton's *Paradise Lost* reflects his father's concern for culture, then no less does John Wesley's life reflect his mother's concern for religion. There is a real sense in which the spiritual opportunity of the child lies in the spiritual vision of the parent. If those in the home are always cross the child will never see the Cross.

The spiritual teaching which begins with the parents sharpens through the training of the Sunday School and the church. Here horizons are widened and convictions are deepened as the particular teachings of the hearth are generally applied to the far-flung reaches of the earth. What began as a family relationship within sheltering walls must become a family relationship within the world as social consciousness becomes social conscience. Judgments must now be made in the light of other needs and effects than those which are purely personal. Decisions must be made on the basis of a larger knowledge. "If ye were blind," said Jesus to the hypocritical Pharisees, "ye should have no sin; but now ye say, We see; therefore your sin remaineth" (John 9:41). Increasing knowl-

edge expands the foundations of judgment and imposes more exacting obligations.

Trained Observation

So we come to the second step in the establishment of moral judgment. This is trained observation. Scientific judgment advances through the observations of the laboratory where conditions, reactions and consequences are carefully noted and skillfully analyzed. Similarly spiritual judgment advances through the observation of other people's lives where conditions, reactions and consequences may also be carefully noted and skillfully analyzed. John Donne is right when he says that "no man is an island unto himself." Individual experiences have universal implications. Truth is truth no matter whose life is changed by it. The Bible comprises a living book precisely because it portrays the total life meaning of individual moral choices. One has but to contrast Amaziah and Amos, or Caiaphas and Jesus, to see the nature of the universal struggle between selfishness and selflessness, between the forces of greed and the forces of good. How clearly it points up the fact that deceitfulness is self-destruction and that integrity is synonymous with immortality!

Such observations as Holy Writ indicates to be our moral duty will save us much heartache, for they plainly indicate that we are what we choose to be. The specter-haunted life of the dope fiend is his own choosing. The vision-inspired life of the saint is his own choosing. But whatever the choice, the result must be in direct relation to the chosen condition. Life is inexorably logical. The lives of people all around us prove it. And as we see that proof we take another step forward in the development of adequate spiritual judgment.

Experience

The third step in the establishment of moral judgment is experience. The cost of error, the thrill of success, point to the identity of spiritual dangers and spiritual assets. The burnt child may dread the fire but the son of Prometheus takes pride in his ability to control it. When experience is appraised in the light of instruction and observation we have a firm foundation on which to build spiritual knowledge. It is one thing to know God "by the hearing of the ear." It is a profounder thing to cry out with Job: "Now mine eye seeth Thee." The conquest of temptation, the struggle with

(See page 248)

World Suicide Pact

ROY WHITE

DO YOU recall the first time you heard that humorous poem about the ginger-ham dog and calico cat who "ate each other up"? How many times this childish fantasy has evoked another smile from us! When why does a scholar as brilliant as Paul earn us in holy writ that, if we turn to destruction, we may succeed too well? And why would scientists as outstanding as Albert Einstein soberly state that mankind has reached the brink of total annihilation for the human race?

Certainly our planet can explode. Many photographers and observers have recorded the phenomenon of dark bodies in the universe suddenly blazing forth in a brilliant explosion. We ride an enormous—to us—speeding bomb. In the life cycle of a heavenly body, explosion may be a normal occurrence to be anticipated after a period of cooling and solidifying. Our world may be destined to burst out into a blazing sun to light the worlds in neighboring space.

Just what is required to detonate the earth is yet a mystery, as it must remain. Like the village dolt who smoked too near a powder keg, we shall learn nothing from the experience. It will be all the more tragic if our world is destroyed because ignorance and wickedness still predominate, after mankind has had millenniums in which to learn.

"If you bite and devour one another"—you who profess to be Christian—do you align and kill other people?

From every nation around the world, the same answer must be, "Yes. We slander and slay our fellow men."

"Then why?" the old apostle could thunder with indignant eyes upon us as weammer:

"It's—it's because of our differences."

"Differences?" he might demand. "Is it not rather because of your similarity? Look you!

"You think you are superior, don't you? I of you. Your economy is the best economy. Your political system is the best political system. In every land, it is the same silly story. It is beneath your dignity to admit

that others are superior to you in many ways, isn't it? You couldn't force yourself to say you need to learn much from your neighbors, could you?

"Well, your estranged brethren around the world are as foolish as you are. They think they are superior too. When the Japanese military spoke of their superior culture and of their responsibility to lead the world into their 'better way,' they voiced the prevalent spirit of most nations: 'Regardless of our slight limitations, our way is best.'"

If Paul spoke so to us, what could we say?

"You want peace," Paul could point out, "but not as much as you want your own way. Let others grant your demands—peaceably. You'd spend billions to win an argument, while a peace costing half as much would be intolerable."

"Confronting you about the world are kindred spirits. They, too, will sacrifice much for war and little to keep the peace. They too must have their way or fight. Their leaders, like yours, guide the nation along the bloody path to an ever-distant peace which they claim will come after their assumed triumph."

"You value life," Paul might add, "unless it be the life of an enemy or a foreigner. Unfortunately, each person in the world is a potential enemy, and every land is foreign to all other lands." Yet—

Caught in the turbulence of strife,

Man quickly must decide

What value he would place on life—

And by that price abide.

"You would not have the courage to state that all life is precious, and to lay out a national policy in harmony with that premise, would you? No, the popular dogma around the world is, 'My life is precious, while yours is cheap.' This is but another way of saying, 'Life is cheap.'"

"You desire the good of everyone," Paul could say, "except those you must kill, and after your own wants are gratified. Let prophets prate of 'seeking the kingdom of heaven first' if they like. For practical purposes, you put yourself first, and you intend to maintain that order at all costs. There is no use telling you that the cost of maintaining your higher standard of living is more

than it would cost to raise the rest of the world to your level—is there?

"Well, your spiritual brethren of all lands agree with you. They look at life as you do. They care no more for your welfare than you do for theirs. They fear you as you do them. They would destroy you as you would them—with crocodile tears and hypocritical excuses."

To such people, Paul voices this solemn warning, "Take heed—take heed!" Only a scientist can estimate the mounting cost of human narrowness and selfishness, which leads quickly to outright slaughter. It is doubtful that humanity can survive the radioactive dust of a major atomic war. The first hydrogen bomb may provide the detonator to our atmosphere, and give us our place in a new sun. Almost certainly, neither organized communism nor capitalism will survive the holocaust which both are now

considering. How many persons are pausing to inquire whether or not there might be more difference between peace and war, than there is between the two systems? If the world stumbles into an atomic suicide pact—slaughtering cowering mothers crouched over their hapless children—it shall set civilization back to a point from which the jungle will seem a haven of refuge.

Must history end with this black page,
"Stone-age morals in an atomic age"?

Still, the lowly Galilean does not walk alone. In every land there are men of reason and good will—men who can walk in unwavering faith, even along the brink of death. It may be for them to make our future, with their eyes upon Him called "Son of God." May God give them strength and clearness of vision, for humanity seems to be in a jet plane, with Frankenstein for a pilot.

Thirty Years - Qualitatively

WILLIAM PORKESS

THIRTY years of active ministry, the whole of such a period spent as Rector of one parish, is a bit more than ordinary from the standpoint of quantity.

Such a minister is naturally constrained to make an appraisal of his ministry, and is quite aware of the subtle temptation of quantity analysis, to detail a number of things that have been done which might reasonably be placed in the classification of efficient ministrations.

To do this would endanger the supremacy and the qualitative method of appraisal. So one can well leave out of his picture the accomplishments of his parish, through the leadership and co-operation of the minister and devoted parishioners.

Here, then, is my appraisal of my thirty years in the ministry, intensely qualitative, and comprising twelve aspects—all treasured and personal convictions.

1. God is Reality and can be experienced, especially in guidance and strength.
2. God's final word is not in language but in life, a Life, His Son, Jesus Christ, our individual Saviour.
3. God depends mainly, for the effecting of His Mission in the world, on the church. Man's co-operation helps significantly, but his aloofness hinders pathetically.
4. God requires of man, in all of his activities, the best of which he is capable. Then, and only then, can man emerge to his full stature.
5. There is no greater challenge than seeking to please God. Only so do we live victoriously.
6. Advocacy of life's Christian standards is futile unless we are prepared to begin with ourselves. Only then do we talk a convincing language.
7. Money, entrusted to us, be it little or much, reveals very clearly the proof of the magnanimous and the ungenerous soul.
8. There is a decided difference—and also a superiority—when God works "through" us, rather than when we "work" for Him.
9. The mind of Christ is the sole cure for narrow-mindedness.
10. When the worship of Almighty God is valued sufficiently to become our regular and substantial spiritual food, we accumulate strength and become impervious to temptation.
11. When the perspective of our prayer is such that "listening" to God precedes our talking to Him, we are bound to proceed along the most worthwhile pathways of life.
12. Death is but part of life. When it comes it will in no way change how little or how much we have really lived, but it will put the emphasis right there.

The Editor's Columns



The Cutting Edge

A ten-thousand-mile lecture tour, the audiences of which are High School and College students numbering into hundreds of thousands, is a thrilling experience hardly scaled to leave a speaker without a wealth of reactions in both heart and mind.

He must sense one thing above most others, that the future of our country will be in the hands of a pretty sturdy and healthy generation. Youth today is perfect no more than the youth of yesterday, yet it is no less so, and no intelligent mind bent on truth can rate the young of this day less than mentally alert and agile, physically sound and clean, and spiritually questing. Today's parents will have to stand erect to reach the stature of today's children.

So, let not your heart be overtaxed with concern for the young of the land. Wide notoriety goes only to the exceptional lapse from rectitude, not to the vast majority of our youngsters whose feet plod faithfully along silent ways which lead to noble heights.

Having dwelt long upon the infidel mother of Cicero, Illinois, and her son, as well as the ruling of the high court which denied all religious instruction to public schools, I was repeatedly startled and thrilled when members of student bodies opened their Assembly periods with Scripture reading, prayer, and even hymn-singing. Not a few Assemblies opened the hour with the Lord's Prayer and the Pledge of Allegiance. In other splendid institutions the voice of the Principal or Dean, seated at his desk, opened the day with a chapter from the Bible and a morning prayer, which was heard over the school public address system in every room and every corridor in the building. Favorite hymns sung by noted choirs came from the loud-speakers in some auditoriums as the students came in for Assembly.

In a lovely School in a lovely city, I sat visiting with the gracious Principal. She mentioned, in passing, their Chapel Hour, and upon my amazed inquiry I was informed that that meant exactly what it implied, a formal, dignified, weekly religious service, conducted

by both faculty members and students, open to the public, and enjoying the co-operation of both the Jewish Rabbi and the Catholic Priest. I could hardly believe my ears! It is so long since they had heard anything like that. Yet they could not be denied when, as a most generous courtesy to the truly honored guest speaker of the morning, one of the three beautifully trained acapella choirs of the school sang of the Resurrection story, their part of the school's Easter service.

I still wonder how such things can be after Cicero and the Supreme Court have spoken. The invariable answer I received from the grandest of school folks, from northern Wisconsin to the Ohio River, was always given with a warmth of faith and conviction which itself was inspirational. They said, "No education can be complete if it lacks the spiritual. We teach neither doctrine nor denominationalism. We try to strengthen our pupils spiritually, as they must be strengthened, and we shall continue so to do until we are ordered to stop and desist by the Supreme Court of the land."

Thrilling!

In the spiritual nourishment of our boys and girls, there is so much which can be done in the schools, which is wholly within both the spirit and the letter of the law, that that minister is sadly remiss in his reasonable duty and blind to his opportunity, who fails to give every possible encouragement to the noble souls in the educational field, who are vitally interested in staying the lives of their young charges, and laboring against fiendish odds, fight to avoid a generation of infidels.

That Too-Small Parish . . .

During the war years a friend in England sent me a small book, *High Country*, by Alastair MacLean. I was immediately charmed by the brief sermons, or studies, as the author entitled them. They showed evidence of a fine scholarship, a wide reading and a strong strain of Celtic mysticism. To this day, in moments of quietness or stress, I take the little volume

from the shelf and read over two or three of the gems. "And hearts are strong again."

A year ago I was in Scotland, and in course spent a few days in Inverness, the very air full of the romance of Bonnie Prince Charlie. Daviot, Alistair MacLean's parish, lies not many miles from Inverness.

Of MacLean and Daviot I spoke around the "ingle-nook." To my delight my cousin knew him. He had been stationed with the Home Guard near Daviot and Mr. MacLean came to the camp regularly to conduct divine services. "Aleck" spoke of Mr. MacLean as highly as I had anticipated.

"What's Daviot like?" I expected to hear of a large place and a fine kirk. "Och, it's just a wee bit 'clachan.'" The old Gaelic word means a hamlet, a few houses around a cross-roads, or strung along the highway. I was surprised. That mind, that power, that imagination, that scholarship expended on a handful of shepherd families or farm laborers!

Returning to Glasgow I was further astounded. Browsing among the "book barrows"—one of the joys of the bookish—I learned that Alistair MacLean has published at least four volumes (Allenson is his publisher) and they are among the best sellers in the religious devotional field. The writer of the "Foreword" to *High Country* says, "Discerning readers of his own preface will feel at once that they are on a Porch which raises high expectations." Even so! I was fortunate to pick up a copy of another of MacLean's books, *Radiant Certainty*. It continues the same high quality and characteristics of *High Country*. The two little books on my shelves continue to feed my soul in many various moods.

But, American-like, the thing that hit with stunning force was that "wee bit clachan." That mind, that heart, that soul, "wasting its fragrance on the desert air"! But is it wasted? No, of course not. Nothing of God's planting is ever wasted. He alone knows what flowers of Christian experience and service are blossoming in Daviot.

I thought of myself, forced by health reasons, to give up a suburban church full of fine people and go to a village church where He might make use of me in some ways during the years left me in the active ministry. And I thought of the many stories I have listened to—"wasted in that small place . . . no challenge in that village pulpit . . . rough, unlettered farmers . . . talents rusting away in disuse . . . just a crossroads where the autos whiz through. . . ." And a lot more.

Then I thought of Daviot, "the wee bit clachan," God-blessed by the ministry of Ali-

stair MacLean whom He placed there that the fruits of the Spirit might grow full and nourishing along the roadsides in the brisk, unpredictable weather of the Scottish Highlands. "God shall make the balance good." Blessed be His Name!

—W. T. P.

Team Work

In the box score of every baseball game are two items, winning pitcher and losing pitcher. It is as if the pitcher were the person more responsible than anyone else for winning or losing games.

One day I read about a ball game that made such an impression on me that I reconstructed the game mentally. In the box score was the usual line, "Losing pitcher ——" But here is what happened.

The final score was 9 to 8, yet the pitcher of the losing team struck out twenty-one men, six of them in one inning! The catcher dropped many third strikes and then, in trying to get the batter at first, threw the ball away, the runner being safe and the pitcher being credited with a strike-out, the catcher with an error. The winning team made only one hit and on close scoring that could have been an error. Here was a good pitcher with a poor team making many errors behind him, and the game was lost.

Losing pitcher? No, losing team. It takes team-work to win ball games.

And that goes for the church, too. Neither the officers nor the pastor can accomplish the work of the church alone. It requires team-work, the harmonious working together of all the church members to accomplish that which our Lord gives us to do. —W. R. Siegert.

Excess Baggage

American Protestants carry a heavy burden in the shape of their fantastic, self-imposed disunity. The average man is impressed by the unity of aim and co-ordination of method which he sees in education, transportation and other types of public service. He is bewildered by the fuzzy objectives and variety of methods which meet his gaze in the field of religion. They are calculated to confuse thought and paralyze action. Confronted by a similar situation in the mid-nineteenth century, Joseph Smith started another church, which only made matters worse. His modern successors are more likely to be confirmed in their religious indifference.

Observations in three local communities show how the wholesome Protestant belief in ecclesiastical freedom may be carried to absurd

(See page 248)



THE CHURCH AT WORK

Junior Program

Processional from S. S. rooms to places assigned, followed by Junior Choir and pastor.

Organ Voluntary, with all Juniors joining in singing of—

"Worship, honour, glory, blessing,
Lord, we offer to Thy name.
Young and old Thy praise expressing
Join their Saviour to proclaim.
As the saints in heaven adore Thee,
We would bow before Thy throne;
As Thine angels bow before Thee,
So on earth Thy will be done."

Reading: The Te Deum.

Hymn: "Let us with a gladsome mind, . . ."

Prayer: "Creator of life and light, we bless Thee for the beauty of Thy world. For sunshine and flowers, for clouds and stars, for the first radiance of dawn and the last glow of sunset. We thank Thee for physical joys, for games and strength to enjoy them. For music and beauty and friendships, for homes and the love of our mothers, fathers, sisters and brothers, for teachers, our pastor, for the people who do things for us daily in shops and stores, for those who govern our community affairs and work for our safety and well-being hourly through the day and night.

"We offer special prayers for those who are placed in positions of authority in this community, in the state, and in national affairs, and ask Thy guidance and direction for them, continually, so Thy will may be their guiding star; we ask Thy love and care for the thousands of young men who have been called upon to serve their country in time of peril, so each and every one of them may be dedicated to the task which Thou hast in store for each one of them.

"Grant, Our Heavenly Father, that we may do Thy will through our every act, in homes, schools, and in contact with others in our daily routines, and lead us along the path of life and service for which Thou hast created us.

"We ask in Jesus' Name. Amen."

The Lord's Prayer: By Junior Choir.

Hymn: "All that's good and great and true . . ."

Responsive Reading: (Preferably a dedication to the aims and ideals for which youth is living).

Dedication Hymn: By Junior church members, led by Junior Choir.

"As Thou, Lord, hast lived for others,
So may we for others live;
Freely have Thy gifts been granted,
Freely may Thy servants give.
Thine the gold and Thine the silver,
Thine the wealth of land and sea,
We but stewards of Thy bounty,
Held in solemn trust for Thee."

Offertory: (Funds to be applied toward work of Junior Church, to be announced by Junior Church member, and another member to offer offertory prayer, and later a thanksgiving prayer for the right use of the funds as designed by Almighty God, to Whom all things belong).

Reading: Psalm 148, responsively.

Hymn: "All things praise Thee Lord most high."

Story Sermon: (Preferably one illustrating how we become aware of the presence of God in our lives, if we permit His coming by keeping our minds and hearts open to Him.)

Hymn: "Now thank we all our God. . . ."

Prayer: "Heavenly Father, we lift our hearts to Thee in praise and thanksgiving for the privilege of gathering here in Thy Name to tell Thee of our needs, receive Thy forgiveness for our wrongdoing, and renew our strength for the coming hours, when each one of us is faced with dangers and temptations of which we may at this time have no understanding. Heavenly Father, give us courage and determination to place our hands in Thine, and walk forward with the assurance that all things are possible to Thee. Help us to receive the presence and leadership of the Holy Spirit in carrying out Thy will for each and every one present here. We ask in Thy Name. Amen."

Choir: "Let all things their Creator bless
And worship him in humbleness,
O praise Him, Alleluia,
Praise, praise the Father, praise the Son,
And praise the Spirit, Three in One,
O praise Him, Alleluia."

Benediction: By the Pastor.

Hymn: "Holy, Holy, Holy, Lord God Almighty. . . ."

International Fellowship

Princess Wilhelmina of The Netherlands, author of "The Idea of International Fellowship," published in six-page tract form by Eerdmans Pub. Co. appeals to all Christian believers to adopt the motto: "Friendship, sympathy and mutual aid in trouble" because Christ has given us almost unlimited opportunities to serve as building materials for a new foundation of understanding, and to use the opportunities NOW in laying this foundation of understanding, thus creating a sphere of spiritual understanding, in which peace may flourish.

Prayer for Young People

O Christ, our Master Teacher, Who hast ever led Thy children into truth, grant Thy abiding Presence to our sons and daughters in the schools of our land; be Thou their Friend and Teacher, their Inspiration and Strength. Give them humility, faith and love. Guide and guard their hearts and minds. Keep them loyal to Thee, to Thy Church, and to Christian ideals. In Thy Name, we ask it. Amen. *Rev. Ray R. Fisher, Winston-Salem, N. C.*

Declaration of Dependence

Former Secretary Wilbur, in an address before the Presbyterian Social Union of Philadelphia, made a striking statement when he pointed out that the United States Declaration of Independence is more a Declaration of Dependence on God as Creator. He showed that this famous Declaration begins and concludes in full recognition of man's dependence upon God. It begins by stating that men are "endowed by their Creator with certain inalienable rights;" and it ends by "Appealing to the Supreme Judge of the world—with a firm reliance on the protection of Divine Providence." This historic document, in other words, was a bold and confident message because of its declared dependence upon God!—*Sunday School Times.*

DO-ers of the Word

Ministers who have not familiarized themselves with the Louisville, Ky., program of public-spirited citizens are urged to secure a copy of "DO" by sending 10 cents with a plainly written name and address, requesting a recent issue of "DO" to Paul's Workshop, Inc., 241 East Walnut, Louisville 2, Ky.

Vol. 2, No. 1, is devoted to information about the "Louisville Committees on Institutions," with detailed information on the work of Institution Chaplains. Since most of the

inmates of institutions have been members of local congregations before entering the institutions, the local pastor's interest in "inmate welfare" is paramount; those who have not been members of active congregations are even more acutely in need of fellowship of those who can sow the seeds of hope, courage and faith.

Under the title, "Committee Action Takes Careful Planning," the Chairman, George Stoll, offers some suggestions deserving of consideration in any group or congregation. Mr. Stoll says:

"A man who enlists in the Committee on Institutions asks to serve. If the opportunity to assign him a duty is lost, the man is lost. To keep committees functioning, to keep every member interested and active with a sense of mission, experience has shown that these 8 suggestions are valuable:

1. Have a host for each meeting. Be sure every man knows every other man. Have the committee members feel at home.

2. Have a personnel man, who can and will maintain the present membership and be ever sensitive to the need for a new member of a specialized interest.

3. Have a 5-minute review of a chapter from a book pertaining to the institution being served; follow it up at the next meeting with the review and discussion of another chapter by another member.

4. Assign your members ahead of time for the opening and closing prayer.

5. Standing subcommittees and special committees will develop, and have regular reports on their work and progress.

6. Men will want to express their own findings on a problem by presenting a paper; schedule the reading and discussion of such reports.

7. Every man can participate in the "round-the-circle" discussion.

8. Ask members to pray ten times each day, "Thy Kingdom come—and let me help."

Let each man be a true committee member!

The Louisville "Do-ers" group studied the activities of the Detroit, Michigan, "Thursday Group," organized in 1911 when 13 men, selected for their abilities, success and good will, got together and undertook to meet urgent community needs of their day.

The work of the Thursday Group in human welfare, during the critical, expansive period of Detroit's history, became a part of the city's Legend. The Thursday Group conceived of and carried through—

The Municipal Art Centre

Sponsored the Community Fund

Expanded Detroit's chapter of the Red Cross

Developed a Playground Movement

Created the Michigan Farm Colony for Epileptics

Reorganized the Detroit House of Correction

Set up a Detention Home for Boys in Juvenile Court

The fixed principle of the Thursday Group was to work quietly and *without* publicity; *with*

Officials rather than against them. It was found, as the Louisville Committee is finding today, that public officials had plans with vision and strength and *would put them into action* when strong public support was given them.

Gustavus D. Pope, a businessman, reasoned this way: "Why not let one's friendships and those associations develop around the *purpose to do good*? To this end let us get together a group of congenial men with serious aims and without expecting overmuch at first, or at any time, let us go in for a long pull together for any good thing that seems possible and advisable to do."

The idea came to him from Balzac's story, "The thirteen Men," an account of 13 men who worked together for many ends with irresistible effect. If thorough study were made of America's history, many examples of such groups of "men of good will" working together for the common good and co-operating wholeheartedly with their public officials would come to light.

What this nation of admittedly generous and public-spirited citizens might achieve for its citizens and the world, if every community were led to develop such a group around the avowed purpose "To do good" and utilize the abilities, training and energies of its local resident-citizens at the grass-roots level, both men and women! What it might achieve by using energies now being squandered in gambling, barrooms and other equally demoralizing occupations, masquerading under the pleasant-sounding name, **recreation**!

Let us think what might be achieved in any community, if a group set itself to pray for a leader who might organize a group to devote its energies, quietly and without publicity, to leading young people who lack home training, religious training, and will ruin their lives through crime and law-breaking unless found and "charted into the channels indicated by their hidden and undeveloped talents," thus insuring their own development, welfare and happiness, and contributing their share to the welfare and upbuilding of the community as good and patriotic citizens, based on Christian standards. Here is a project worthy of any group, in any city of this country, who wish to become doers of the Word."

Prayer

The series of sermons on "Prayer" by Clarence E. Macartney, printed in volume 31 of the Expositor, are: Prayer in Time of Trouble; Prayer, Unanswered; Prayer, Hindered, and may be found on pages 1206, July 1930; 1293 and 1297, August 1930.

Religious Radio

Several readers have inquired about "tips" for help on building radio programs. "Religious Radio: What To Do and How," by Everett C. Barker, Elinor Inman and Ross Snyder, published by Harper in 1948, may be secured

through your local bookstore at \$3.00, or may be available in your local library. The volume has 17 chapters, grouped under five topics, or divisions:

- Religious Radio Programming for the Total Community
- Service goals of Religious Broadcasting
- Writing Your Program
- Producing Your Program
- Educational Functions

You will find much practical or "down-to-earth" help in this volume.

Building and Delivering the Sermon

Publication date of G. Ray Jordan's book, "You Can Preach," is June, 1951. Revell, 22 chapters, 256 pages, \$2.50. Among the chapter headings are:

- The Supreme Importance of Preaching
- The Price of Effective Preaching
- Our Source of Power
- We Learn from Great Preachers
- The Preacher and His Books
- The Bible: Our Main Source Book
- Language of the Sermon
- Choosing Text and Topic
- Making the Sermon

Art of Creating Interest and Holding Attention and offer conclusive proof of the author's knowledge of and deep interest in preaching as the minister's chief assignment.

G. Ray Jordan, now professor of Homiletics and Chapel Preacher at the School of Theology, Emory University, Atlanta, Ga., will be remembered by Expositor readers as a contributor of sermons and Homiletic material in the early '30s, when holding pastorates at Charlotte, Winston-Salem and High Point, N. C., of which a good example may be found in the September, 1931, issue, pages 1163-1172, with an introduction by Bishop Edwin D. Mouzon, M. E. Church, South.

Interior Daylighting Predicted

A new method of producing light by employing thin, flat sheets of *glowing glass* instead of bulbs or fluorescent tubes was demonstrated by Sylvania Electric Products, Inc., according to an Associated Press report from N. Y. C. on June 13.

Although the new development is being sold primarily to equipment manufacturers, the ultimate aim is the general consumer-building-and-home-lighting needs, which includes churches, schools, homes and public buildings.

Panelite, the new lighting device, operates at extremely low cost on conventional household alternating current, and, its inventors claim, has a life expectancy of one to five years. B. K. Wickstrum, general sales manager of Sylvania's lighting divi-

sion, is quoted as predicting that "this type of lighting eventually will be the nation's prime light source." It is reported that the "glowing material," Panelite, can be made in almost any size to provide luminous ceilings, walls, tables, clock faces, stair risers, switch plates, signs and bulletins, and can be turned on and off as a conventional light source.

Panelite is a special sheet of conductive glass, on which is placed a "phosphor-di-electric" coating, and a layer of aluminum, with wires connected to the edges of the panel to pick up the current.

Ministers contemplating building Churches, S. S. Buildings and Parish Houses, schools, parsonages, etc., will be interested in the announcement of Pittsburgh-Corning Glass Corp. regarding the development of the *PC-Daylighting Nomograph*, making possible the prediction of daylighting levels in a room before the construction of the building. Scientific study of functional glass block and window performance in existing buildings, plus laboratory study, has produced the PC-Daylighting Nomograph, and information required to make the *daylighting prediction* can be obtained from the study of architect's plan, and local weather bureau records, based on scientific studies at the research center.

With the aid of the PC-Daylighting Nomograph the amount of daylight which will be present at any point in a room, at any time of the day, any day of the year can be predicted with remarkable accuracy, according to the report, while previously it was guesswork. Also, the effects of building orientation, geographical location, fenestration area, sun altitude and azimuth, clouds, etc., are said to be accounted for "with the use of a chart simple enough for any high school student to manipulate." The use of the Daylighting Nomograph promises particular value in designing schools, parish houses, Sunday School buildings, offices and other buildings where light definition is essential to the comfort and well-being of individuals or groups utilizing the space.

Books on "How to Do It"

"Speaking to Youth," by Davis & Stoll, 25 cents, is a 27-page pamphlet containing suggestions to ministers and other group leaders about what to include in their speeches to high school students and other gatherings of young people.

"So You Want to Help People," by Whittenberg, \$3.00, is a mental hygiene primer for group leaders, containing a wealth of insights into the reasons why people react as they do.

Both volumes may be secured from "Paul's Workshop, Inc.", 241 East Walnut Street, Louisville 2, Ky., remittance with order.

How to Run a Paper

The managing editor wheeled his chair around and pushed a button in the wall. The person called soon entered. "Here," said the

editor, "are a number of directions from outsiders as to the best way to run a newspaper. See that they are all carried out." And the office boy, gathering them all into a large waste-basket, did so.—From *"The Watchman Examiner."*

A Wedding Suite for Solo Voice and Organ

Edition No. 8607, "A Wedding Suite," music by Joseph W. Clokey, includes:

- I. Organ Solo, or Vocal Solo
Processional, on "O Perfect Love"
- II. Vocal Solo "Set Me As A Seal"
- III. Organ Solo
Recessional, Toccata on "O Perfect Love"

Order from J. Fischer & Bro., 119 West 40th St., New York, N. Y., \$2.00.

Edition No. 8610, Organ Collection of Original pieces by American Composers, \$2.00, contains:

- Prelude—McGrath
- Postlude—McGrath
- Elegie—Lang
- Morning Prelude—Bach-Goldsworthy
- Meditation on "Amazing Grace"—Murfree
- Pange Lingua—Balogh
- Cradled 'Neath the Stars—Johnson

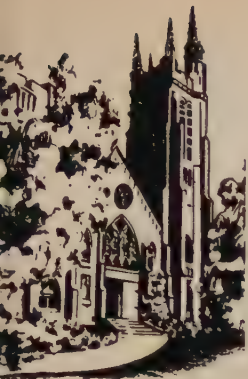
Greetings From Hawaii

This letter of inquiry and greeting will interest *Expositor* readers, and some will wish to place the name and address of this missionary on their list for writing letters, and occasionally sending along a useful book for him, or some of his members:

"Greetings in Jesus Name!

"I am a pastor-missionary here in the Hawaiian Islands in the interest of needy souls and the Missionary Church Association. I purchased a copy of your book, "The Minister's Annual" in the Goodwill Store in Fort Wayne, Indiana, shortly before coming to the Islands and even though it was printed in 1936, it has proven very helpful to me.

"I am wondering whether or not this book (The Annual) is still in publication and if I could order a 1951 copy? The copy I have was edited and compiled by Joseph McCray Ramsey. I am wondering if I can secure information about securing other back copies of this series? I am limited here in securing worthwhile books because there is no book store on our Island, and I would love to have books such as this for sermon material. I would like an estimate of the cost of the books available; I would like them, one copy of this Minister's Annual for the last 15 years. Wishing God's blessing upon you and your work, and all your readers, I am—"



THE PULPIT

LIFE'S UNFINISHED BUSINESS

JOHN W. McKELVEY

Text: John 14:27.

TO READ these sublime words of Jesus, "Peace I leave with you, my peace I give unto you," regardless as to how we interpret them, is to run head-on into the realization of what is meant in part, at least, by the title, "Life's Unfinished Business."

There is no reason, certainly, for discounting the seriousness of conditions in today's world. The truth is, we don't need to spotlight the embroiled world situation to remind us that there is a vast amount of the world's work as yet unfinished. How often we find ourselves weary and spent in the midst of some particular task, and the end seems so far removed that we despair of ever reaching it! Or how frequently we have brought some assignment to a happy conclusion and have said with a sigh of gratification, "Thank goodness, that's finished!" only to discover that it is not finished at all, that it has merely expanded and developed into farther reaches and entangled us in heavier responsibilities than we even dare acknowledge.

All men sooner or later come to this same realization. It is summed up nowhere better than in the suggestion of a certain literary critic who was discussing Samuel Richardson's *Clarissa Harlowe*. He suggested that "here was a book to be read, not by individuals, but by generations. Each man in his time should do his stint, put in his book-mark, and go off to lie content, leaving the next installment to his descendants."

To be sure, the story, read in this fashion, yields no continuity and climax. But, strangely enough, if we, in unflinching fealty to Christ, deal with life's unfinished business as the critic suggests with regard to the novel, we soon discover that there is an ultimate meaning and a transcendent climax, and not this only, but here ensues a sense of fulfillment and a com-

prehension of victory. All this is involved in what the Apostle Paul said in writing to the Corinthians: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Let Not Your Heart Be Troubled

I make no pretension of being a psychiatrist, but neither do I apologize for offering the cure to much of life's worry and heartbreak, as well as the secret to what Jesus meant when He promised to bestow upon His disciples the most coveted gift of peace. It stands to reason that, try as we will, we shall never reach the point where we can say as Jesus said upon His cross, "It is finished." Ours is a different destiny. Our work is to work the works of Him that sent us, knowing that we can never hope to complete the assignments in their entirety, that there will be infinitely as much for the next generation to accomplish as there was for us, and so on until the end of time.

Do we not see that this is profoundly so of our loved ones? We have a way of saying, when the Grim Reaper taps them, one by one, on the shoulder, "Well, their work is finished." We err in saying this. What we should say is, "Their working is finished, and their works do follow them." How many, for example, have labored arduously without having come into their reward, only to pass on and allow posterity to see the completion of that for which they labored! I am thinking of the pre-eminent example, namely Jesus, the Son of David, and the uncounted multitude of unflinching believers who by faith endured, struggled, and at last gave themselves as living sacrifices in performing the unfinished works of God.

What is thus dramatically highlighted for us by the lives of the martyrs is invariably true for every life. Think for a moment of that figure of American lore and legend, Johnny Appleseed. As he passed across this virgin continent, a free-lance emissary of God's peaceful tidings

Wansdowne Methodist Church
Wansdowne, Pennsylvania

July, 1951

Page 231

of good, planting apple-seeds, he no more expected than hoped to finish the business, reaping in time where he had sown and settling down in the end as an apple magnate. His purpose was to plant the seed, and he lived in joyous abandon in the thought that others would reap where he had sown, and to that extent finish the work he had begun. And to a degree scarcely realized by most of us, Johnny Appleseed achieved "peace, not as the world giveth," but as imparted to him by Christ because his heart was not troubled, neither was it afraid.

If I fathom in the slightest manner what Jesus was trying to say, it was this: "Live and cease to be troubled about the living of these days; work and be not afraid of your work." After all, what's the use of fretting? Why despair if the future looks dark? Why miss the beauty of the rose because of its thorn? I like what someone has said on this score, reminding us to be glad we are alive. He said, "A man pays 50 cents for a shave. It costs \$5 to shave a dead man. A wool overcoat costs \$40. A wooden one costs \$400. A taxi to the station costs \$1 for the round trip. But one to the cemetery costs \$10 for one way. Q.E.D. Stay alive and save your money!"

Except We Labor In The Lord

Notwithstanding at this moment it looks easy, I know you will not be swept off your feet in the rapture of this hour, only to find, e'er this week has begun, that life is fraught with intolerable burdens and a frightful sense of the futility of it all. Far be it from me to make light of the appalling tragedy inwoven in every corner of life's garment. In spite of our deliberate attempt to weave the pattern clean and avoid the tangles and the knots, they appear and their appearance threatens to undo us. But just here is where Christ intercedes in our behalf, and by His divine presence transmutes our passing failure into final victory. How does this happen? you ask in bewilderment. No matter by what alchemy of the spirit it happens, it does happen.

To undertake life's unfinished business each day in utter faith that we are laboring in the Lord and that our work will be finished and crowned in His good time means first of all that we shall be filled with peace, "the peace that passes understanding." It will give us unceasingly the assurance that everything we do has "eternity" stamped upon it. This among other things will help us to see what the poet discerned truly, that "all labor ranks the same with God; there is no small nor great." It will also remove from us the blighting sting of regrets and remorse for sins and failures

committed in the way. The only course is to see that the whole of life lies before us, an unfinished piece of the garment of mortality, and that if we will, we can amend what we are and have done by working on this unfinished piece to remove what flaws may lurk.

The Russian author, P. D. Ouspensky, has dealt with this incorrigible truth about life in *The Strange Life of Ivan Osokin*. As a boy, Ivan was lazy and expelled from school. Later, he was dismissed from a military academy where he was training to be an officer, and had to become a conscript. Later still, through his indecision and wavering character, he allowed the girl he loved to go away to the Crimea instead of marrying her and beginning a new life. Filled with a sense of frustration and helplessness, he took a revolver from a drawer, put out the lamp, and went out.

He went first to a magician, whom he had known, and had a serious talk with him. "If only I could bring back a few years! If only I could get back all the chances which life offered me, and which I threw away! If only I had known what I should come to! But I believed so much in myself; I believed in my own strength; I wanted to go my own way; I threw away everything that people value, and I never looked back. I would now give half my life to go back and become like other people. I want to go back about ten years. Can you do it?"

The magician told him, "If you go back ten years, as blind as you are now, you will do the same things again, and a repetition of all that happened before is inevitable. You ask me what you are to do. I answer, 'Live! Live as unto God and your fellow man!' It is your only chance. I have already told you that in order to change anything, you must first change yourself, and you can change yourself not by turning to the past, but by turning to God and working the works of Him that sent you."

There is a second thing involved in undertaking life's unfinished business from day to day, and that is courage. Are you afraid as you tackle the unfinished work before you? Are you trembling in your shoes lest you fumble and fail? It may be like adding insult to injury, but the only true counsel in this case is: "Only be thou strong and very courageous. . . . Let not your heart be troubled, neither let it be afraid."

Perhaps you noticed in the write-ups following the announcement of Sinclair Lewis' death, that when he died he was working on another novel, now in truth an unfinished work. It was to be titled *Courage*, and it was to be based on the theme that courage is a commodity

belonging to them who are afraid. I said it is an unfinished novel—one that you are going to finish! Wherefore, how breathtaking and tremendous is Christ's assurance to us, caught as we are amidst life's plastic dance of circumstance: "Peace I leave with you, my peace I give unto you, if you let not your heart be troubled, neither let it be afraid."

Take Your Choice

WILLIAM GODDARD SHERMAN

*Text: "For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water."
—Isaiah 1:30.*

IT IS difficult to read the first chapter of Isaiah without seeing it in terms of the Great Arraignment, as Ewald described it. The nation Israel is on trial for its life before the judgment bar of the Almighty.

How well we know the sins which rankled in the soul of that great nation. The constant denial of the God Who had led them to their position in the Divine plan; the cruel injustice of the social order; the complete absence of righteousness in all things, including the worship of Jehovah. But the nation could not see its shortcomings. The people could not understand that they were still not reconciled to God, nor had they not been diligent in making the sacrifices and burnt offerings? God answered their empty ceremonials through the prophet Isaiah: "Your new moons and your appointed feasts my soul hateth."

What was it God wanted? Only this: Love in the hearts of His people. A love that gives birth to humility before Him and righteousness toward His people. Without this love for God there is no true righteousness. And without righteousness we cannot please God.

Through the prophet Isaiah God was pleading with His people to return to Him in order that their sins might be forgiven. Repentance was the sole condition which God placed upon Israel's pardon.

There are a great many persons who continually refer to the God of the Old Testament as a cruel tyrant, a God not of love and mercy, but of might and power, determined only to make people obey Him. The God of the Old Testament and the God of the New are one and the same. Always He is a God of righteousness and justice, but love is never lacking. Even in the trial of Israel which Isaiah pictures, we see a broken-hearted Father pleading with His children to return to Him. If God

were cruel, would He ask that man come and reason with Him? Does the Divine Mind need mere man to help Him unravel the problems of the universe?

Not only does God invite man to consider with Him the nation's sinful condition, but He promises forgiveness. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson they shall be as wool."

The Purpose of Pain

The great plan of God for this world is redemption. To that end God inflicts burdens upon us, in order that we may recognize our own inadequacies and turn back to Him. The threats of destruction which God laid before the Israelites were not out of a cruel heart, but rather did they come from a heart heavy with the wickedness of the people. God's plan for the Israelites was that they be redeemed; destruction would come by their own choosing if they rejected the invitation of the Almighty. "If ye be willing and obedient, ye shall eat the good of the land, but if ye refuse and rebel, ye shall be devoured with the sword."

Life scarcely makes sense apart from a doctrine of Divine Providence overarching all things. At times it is difficult to weave such a doctrine out of the dark threads which run through life, and yet the control of the universe is never taken from the hand of God. The eternal Why? has a part in the thinking of every one of us. Surely it is not for us to offer any stock answer for the question of why men suffer, but it is certain that God does have the power to bring good out of apparent evil.

If we keep before us always the conviction that God seeks our salvation we begin to find purpose in our afflictions. Many have turned to God in a difficult hour who otherwise might never have found Him. Who is to say that the Almighty does not allow us to suffer in the hope that we will turn to Him and be redeemed? Certainly a just and merciful God does not afflict us because He enjoys to see us writhe in pain. A man with half a conscience would hardly stoop to such cruelty. Is man more just than God? Reason demands a higher purpose in affliction.

The Promise of Restoration

The fact that God promised restoration to the adulterous nation, Israel, indicates that the purpose of affliction is redemption. Bodily pain is secondary. The primary concern of God is the soul of man. Despite the sin which stained the souls of the Israelites, God was ready to receive His people if they would come in repentance. He is eager to cleanse us from our crimson stains and make us white as snow. The prodigals who have gone into the far

country are always welcomed with open arms by a Heavenly Father Whose love is beyond our understanding.

The question always presents itself: Why must we be redeemed at all? What is the purpose of this restoration which God demands? If God's love is so great can He not accept us without demanding that we repent?

No man would have any use for a God Who could simply cast aside His moral laws. God would not be God if He did such a thing. Being perfect righteousness He cannot wink at our unrighteousness. If man could come to God without repentance, remaining in his sin, then Christ need never have offered Himself upon a cross.

The world in which we live needs more light, for the power of darkness is ominously great in our time. Who can produce the light of truth but those who have received it? It is not reasonable to expect good fruit from bad trees. Thus God seeks for men to be redeemed in order that the truth of His Gospel may be revealed to a sin-stained world. He demands that men be redeemed because He cannot reconcile Himself to unrighteousness. He pleads with us to come to Him because He loves us.

Condemnation Upon The Unrepentant

As the description of the trial of Israel draws to a close in the first chapter of Isaiah, the Judge passes sentence. The jury does not bring in a verdict of guilty, but the Judge announces what the sentence will be, and leaves the defendant to decide upon his own future. Will any deny the mercy of God now? What could be more merciful than this, that the Judge announce the rewards of accepting God, and the condemnation of rejecting Him, and allow the defendant to choose for himself? And despite the merciful warnings of God, Israel rejected Him, and ultimately was destroyed.

"For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." Israel became as a barren tree, an evil tree that brought forth evil fruit, and the tree was cut down.

Our own nation stands in the same danger today, for we have replaced God with the material things of this world. The evil and sensuous things are glorified, and the morals of the nation have become shameful. Over seven hundred centers of more than two thousand people each are without a single place of worship. The Sabbath day, which the Scripture says is holy unto the Lord, has been turned into just one more day by a world that has forgotten its Creator.

But the God Who judged Israel will also judge America, and His righteousness remains

unchanged. He still demands repentance as a condition for salvation. He continues to plead with us to reason with Him, to turn from our wicked ways, and let Him cleanse our scarlet sins and make us white as snow. God even now must weep over our sinful nation as Jesus wept over Jerusalem: "How oft would I have gathered ye together . . . and ye would not."

The alternatives are still the same, for the decrees of the Almighty are not rescinded. The nation that rejects the Lord of Hosts will be like an oak tree whose leaves have faded. It will wither and die. The wrath of God will abide forever upon any and all who reject the Lord's Christ.

We alone determine whether we will be redeemed or condemned. We stand before the judgment bar of God. Do you choose life, or death?

Where Is The Lamb?

MAJOR CLAUDE RICHMOND

(Preached at Service including infant baptism)

THE patriarch Abraham, who had the promise that his seed should be as the number of the stars which no man can count, is called father by Mohammedans and Jews, and figuratively by Christians. To know him, a "friend of God," was to share the first clear vision of a heavenly Father. His was a life of renunciation, leaving Ur, giving Lot his choice, sending away Ishmael. Thus he is an excellent example of fatherhood. But in our lesson he is asked to give up Isaac, and to lose him by his own hand, and as a sacrifice to God. Here was the final test. Tradition has it Satan accused Abraham before God, as he did Job, and God took this method of proving Abraham worthy of being the channel of blessing to the world, the original "party of the second part" in God's covenant contract. A parent's relations today with his children, his selfish keeping of them, his offering of them, may be the final test of his stature.

Abraham obeyed at once. God's demand was not the moral shock it would be today, as then the offering of human sacrifice was the generally accepted custom. When modern gods demand, and from some parents receive, children as living sacrifices, if not burnt offerings, we wonder if we are yet safe from pagan ideas and sins.

But it was a great emotional shock for Abraham to contemplate the loss of his only son, the son of his old age, the beloved prospective

*Chaplain, Veterans Home
Napa County, California*

air of his great possessions. It was also an intellectual disturbance of major proportions, for no man could see how God could keep his promise with Isaac dead. Yet Abraham went on. He trusted God.

So we are reminded to examine our own religion. If it is based chiefly on emotional or intellectual factors we may doubt if it is adequate. For our own desires and hopes, fears and worries, even though in themselves as worthy as a father's desire to protect his beloved son, may not always be the exact will of God. We must live by faith and trust. And the example of Abraham helps us.

After three days of travel, the two young men are left with the pack animal, and father and son go on together to worship on the mountain in Moriah. Such a picture should be more common today—father leading his son to meet and worship God. It need not be confined to this mountain, later the site of Solomon's temple and the mosque of Omar, but should make every home a holy place and gate to Heaven.

Isaac has the wood on his back, Abraham the knife and the fire. But the son is puzzled. Finally he speaks: "My father." When he is answered Isaac continues, "Behold, the fire and the wood; but where is the lamb for the burnt-offering?" That is the vital question. Many children should ask it of their parents today. Fathers, even well-intentioned and loving fathers, may forget the main essential for spiritual life. They have the wood and the fire. They are good providers. But they may use them only for material purposes—for shelter and warmth, for cooking and display. But what have they to offer God? How much will they sacrifice?

Children have the right to ask for the lamb. They have the right to be born to Christian parents. That is normal in God's plan. Otherwise the child is abnormal, handicapped, and faced with difficult adjustments throughout life. Dad may pride himself on being a good provider, but he should also check up on the family life and ask himself, "Where is the lamb?"

Infant baptism is a pledge, in the ancient symbolism of our faith, that the parents will be fully responsible for the spiritual life and Christian nurture of their child, that they will provide the lamb. A sacrificial lamb means dedication. In a sense, the child is the lamb offered and dedicated to God. But the offering also binds, dedicates, the ones making it. So the parents are dedicated. Perhaps they, too, must be a sort of lamb for sacrifice to God. If we have a "lost generation," as some say, is it not because they have no lambs? Is it

because they were not dedicated? Is it because the parents did not dedicate themselves? Or is it because of dedications to false gods?

There is one answer Abraham might truly have given, but he did not. He might have said, "The lamb is here: you are the lamb!" Children are often petted and called "little lambs," as the older generation realizes their purity, their helplessness, their need of care and guidance. But Isaac was to be the lamb of his father's testing.

And Isaac trusted his father, and so believed in his father's God. This was not the first time they had gone together to worship. Dad and son had walked together with God so that the son accepted without reserve the demands of God as made through the father. So the "Faith of our fathers" has come down to us "in spite of dungeon, fire and sword."

Isaac did in fact continue a life of living sacrifice. His was a life of surrender—and rewards from God. Philosophical, devout and earnest, Isaac went on. When his half-brother Ishmael and his hordes of Islaam were striving for the kingdoms of this world, Isaac and his sons were winning the kingdom of heaven. Yes, Isaac was the lamb.

But the answer Abraham did give was better, and truly, though perhaps unintentionally, prophetic. "God will provide himself a lamb." Isaiah later saw the sacrifice of that lamb. "As a lamb he was led to the slaughter," for "surely he hath borne our griefs and carried our sorrows."

History portrays the answer on another hill of Jerusalem. There "the Lamb of God who taketh away the sin of the world" climbed his hill, bearing his cross as Isaac carried the wood, to be sacrificed for us. For him there was no substitute, for he substituted himself in our place. The symbolic promise of God in the ram caught in the bushes was kept. God provided "Himself a Lamb!"

But there is yet another hill. From Patmos John saw it in his vision: "The Lamb stood on Mt. Zion, and with him a hundred and forty and four thousand, having his name and the name of the Father." How much it may mean for a son to bear proudly the name of his father! What's in the name we bear—Christian?

Infants bring God and heaven near. But parents cannot keep them babies. They must surrender, perhaps sacrifice, them to school, to work, to marriage. But are they also offered, dedicated to God? Where is the lamb? All needed may not come in our strength. But we remember the new name given the mountain: Jehovah jireh, "God will provide!" So it becomes the turning point to—or from—Mt. Zion.

A Building Of God

*(Sermon preached upon the occasion of
the dedication of a new church)*

NORMAN E. NYGAARD

IT IS a solemn responsibility which is laid upon us today. We have taken a piece of ground and upon it we have erected a building which we call a church. With pride we speak of it as "our" church. Yet if it is to be truly a church, except in a limited sense, it is not ours. It is God's. And if we should ever lose sight of the purpose for which this structure was built it would cease to be a church.

Ethel Arnold Tilton has caught sight of that solemn responsibility in her lovely poem, "Dedication." Putting inspired pen to paper she has written:

"We dedicate a church today.
Lord Christ, I pray
Within the sound of its great bell
There is no mother who must hold
Her baby close against the cold—
So only have we served Thee well;
The wind blows sharp, the snow lies deep.
If we shall keep
Thy hungry ones, and sore distressed,
From pain and hardship, then may we
Know we have builded unto Thee,
And that each spire and arch is blest.
Lord Christ, grant we may consecrate
To Thee this church we dedicate."

There are a great many fallacious assumptions concerning the purpose for which churches are erected. The most common assumption is the one which insists that a church is built for a small, select company of like-minded people, in order that they may lead a separate existence apart from their fellows. It asserts the peculiar nature of a small coterie of worshippers. Oftentimes it is based upon arbitrary social distinctions. We must have a church for our "set." Such a church soon acquires the name of "country club church" or the "silk stocking church." God perish the idea that a building erected to His honor should snobbishly exclude any of His children.

The second assumption is that a church is erected to provide a pulpit for the proclamation of a peculiar set of doctrines, divisive doctrines, if you will. Presbyterians may assume that a church is built to honor the names of John Calvin or John Knox and to emphasize the peculiar differences between some of their doctrines and those, for example, of Martin Luther or the Wesleys. Methodists might assume that

the building was erected to honor the Wesleys; Lutherans that their church was built to the glory of their great founder. While it is right that the names of these heroes of the faith should be kept before us for the contributions which they rendered to the whole cause of Christ, they themselves built churches only to the honor of God and His Son Jesus Christ.

Were they living today they would quite probably laugh at us if we stressed the peculiar doctrines which they enunciated. "You are concerned with the shell and have forgotten the kernel of our teaching," they would tell us.

The third assumption is that a church is primarily a place of social fellowship. We build a church so that our children may play in its fellowship hall in a clean and wholesome atmosphere. To be sure, a church may well provide for such activities but these are not primary. They are merely an outgrowth of the basic purpose which should be in the minds and hearts of those who build a church.

Why, then, do we build churches?

First and foremost, we build because we want to honor God, our Father, and His Son, Jesus Christ. The symbols that we use in the church remind us of our relationship to Father, Son and Holy Spirit. The sermons that are preached are not disquisitions upon current events, orations glorifying the preacher, scintillating essays in the field of psychology, ethics or philosophy. Sometimes, unfortunately, this is not true and pulpits are no more than sounding boards for various isms. Forth from the sacred desk should go the good news that Jesus Christ came to save men who were lost in sin.

The Good News, the God's Spell, should be proclaimed with earnest sincerity, and if we believe in the Fatherhood of God we must believe likewise in the Brotherhood of Man.

A lovely lady with social aspirations who had moved to Syracuse found her way to the Park Central Church because she had been assured that all the right people belonged to it. She told me of an experience she had had in a leading church of Utica where she had lived a short time before. In Utica she had been told that the right people belonged to that church, but she had been terribly shocked when, after she and her daughter had taken their places in one of the pews, a Negro family had been ushered to the same pew.

"I told my daughter to be sick," she said, "and, of course, I had to take her out. I'm sure that your church wouldn't permit such a thing to happen."

I asked her, to be sure, to what she referred: The sudden illness of her daughter or the

*Presbyterian Church
Lisbon, Ohio*

shering of Negroes to a pew. She assured me that she meant the latter.

"Well," I replied, "I don't know whether Negroes very often attend Park Central or not but I can assure you that if any Park Central member would refuse a Negro family admittance, or show them any discourtesy, either that usher or the minister would suddenly lose his job. Park Central is a church where all of God's children may worship Him. We would be sorry to have you feel uncomfortable in our fellowship but it would be an infinitely greater calamity if God should feel uncomfortable when He joined us for fellowship."

Secondly, we build a church because we want to have a rallying place for Christian service. I believe with heart and soul in the great character-building and relief agencies which have been developed in our communities. I believe in the fine work of the Community Chest, and we are all perfectly aware that without the Christian people such groups would never have been organized and could never carry on their work.

Yet because they are in existence many churches have apparently delegated to them many of the responsibilities which Christ laid upon the Church. Strangely enough, only the Mormon Church and the Church of the Four-Square Gospel, organized by the late Aimee McPherson, have realized that the church has a responsibility for the welfare of the community in which it is established. The Mormon Church has never delegated to the Salvation Army or the Child Welfare Society the responsibility for the relief of the destitute or the care of neglected children.

When Dick Shepherd returned to London at the conclusion of World War I, he was invited to become the rector of St. Martin's-in-the-Field which originally stood out in the open countryside without the walls of a little town of London but is now at the very heart of the great English metropolis. He accepted the invitation on condition that St. Martin's throw open its doors to the poor and destitute at all hours of the day and night. And in that aftermath of war when ex-soldiers peddled apples and whole families roved the streets looking for convenient doorways in which they might spend the night the doors of St. Martin's were always open. There were always beds down in the crypt beneath the church and the teapot was always on.

Unless I greatly mistake Jesus' purpose in telling the story of the Good Samaritan, He intended that it should be taken to heart not only by individuals who call themselves Christian but by the institution which He Himself

BOOKS of Value

FROM

Abingdon-Cokesbury

A FRESH APPROACH TO THE NEW TESTAMENT

By H. G. G. Herklots. How did Christianity, in one generation, spread throughout the far-flung Roman Empire? Here is new insight into the driving force behind the New Testament writers—a key to richer understanding of Christianity and its Founder. \$2

SERMONS FOR SPECIAL DAYS

By Charles M. Crowe. 18 forceful sermons dealing with vital concerns of the average person—pointing the way toward solving the problems of every day by applying the spiritual meaning of special days. \$2

A PLANNED PROGRAM FOR THE CHURCH YEAR

By Weldon Crossland. Tested principles and practical methods for planning a year's program suited to the needs of your own church. \$2

MINISTERIAL ETHICS AND ETIQUETTE (Revised and Enlarged Edition)

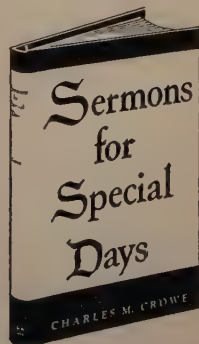
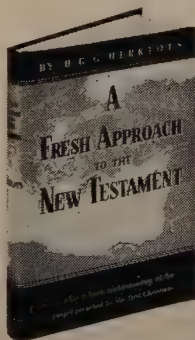
By Nolan B. Harmon. "Useful information, instruction and counsel for all, especially for young men newly entering the ministry."—*The Expositor* \$2.50

THE LION AND THE LAMB *Paradoxes of the Christian Faith*

By Gerald Kennedy. "The kind of thinking that ought to be on the lips of Christian preachers the country over."—*Pulpit Digest* \$2.50

PREACHING THE MIRACLES OF JESUS

By Hillyer H. Straton. "A brilliant exposition of the fact of miracle in a world of scientific discovery . . . great homiletical value."—*The Expositor* \$2.50



AT YOUR BOOKSTORE
ABINGDON - COKESBURY

founded. What a travesty that poor and hungry people could be turned away from a building which bears the name of the author of that greatest of all short stories.

A young minister of my acquaintance wrote a most interesting thesis when he was in seminary which tended to prove by an elaborate system of tests that the principal reason why people joined churches and attended their services was to improve their social status. While he found some people who attended primarily to worship, the vast majority, he discovered, went to church apparently for wholly selfish reasons.

If you don't believe that, what of the times when you have felt that the church had disappointed you? You attended a service and no one spoke to you. You went to church one Sunday morning and the minister was busy at the door speaking to someone else. He didn't notice you and your Sunday was ruined. Just why did you go to church that Sabbath day? Well, if you had gone to worship God it would have made little difference whether or not anyone greeted you. True, the Church should have a friendly welcome for all who come within its doors, but the fact remains that its primary purpose should be to honor God and to engage in His service.

Lastly, we build a church in order to perpetuate for all time the name and the Gospel of Jesus Christ. If the word "Presbyterian" is more important than the word "Church" then has the church lost sight of its mission. God didn't command us to go into all the world to make Presbyterians of all nations—or Roman Catholics, or Lutherans, or Congregationalists, or Methodists. He sent us forth to make disciples of all nations. And disciples, of course, were followers of Jesus. They might be Presbyterians or Lutherans just as, I am sure, they could be members of the Republican or Democratic parties, or Americans or Canadians or Englishmen or Koreans or Japanese. But if people are Americans first and Christians only secondarily they are not Christians. And I venture to say that they are not good Presbyterians.

Churches lift their spires heavenward to honor Christ. Whenever, in the world, you see a spire lifted to the sky you think of God and of His Son, Jesus Christ. The spire, and the cross, and pointed Gothic windows are symbols of man's contriving to remind us that Christ is in His world, just as, in early days, the symbol was a fish, *ixthus*, Jesus Christ, Lord and Saviour.

So have we come solemnly to dedicate a church to the honor and glory of our Lord and Master. He did not build this church. If

churches are built His disciples must erect them. Yet is this church His and it must be His forevermore. Up to this point we can say, "Our hands have built this edifice. Our sacrificial gifts have made it possible." It is ours still. Edgar A. Guest wrote many years ago:

'God builds no churches. By his plan
That labor has been left to man.
No spires miraculously arise;
No little mission from the skies
Falls on the bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.

"Men call the Church the House of God,
Toward which the toil-stained pilgrims trod
In search of strength and rest and hope,
As blindly through life's mists they grope.
And there God dwells, but it is man
Who builds that House and draws its plan;
Pays for the mortar and the stone
That none need seek for God alone.

"The humblest spire in mortal ken
Where God abides was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valley of despair,
Men still must build God's House of Prayer.
God sends no churches from the skies.
Out of our hearts they must arise."

Granted that such is true, when the church is finished and when we solemnly dedicate it to Him, it becomes His. Always must it be a holy place. Into this sanctuary we should come as into a Holy of Holies. As we enter upon a Sabbath morning unholy whispering is out of place. Out of place is joking by ushers in the narthex. This is God's house.

This is His Home. Once we have invited Him to come here and dwell, God lives within these holy precincts. Ours it remains to minister at the altar, to keep it clean and beautiful, to make it a place of quietness and peace. But this is God's house, His holy temple.

"I think God loves new temples built to Him
And watches as each stone is laid on stone,
And smiles to see them laid so straight and true,
Lifting the strong wide walls to heaven's blue.
And when the carpenters have done with them,
And each new church stands finished and alone,
When dusk sifts violet shadows through the glass
Of painted windows, I think that God must pass
Between the new dim aisles, and stopping where
The last light falls across His shining hair,
He kneels and holds the first communion there."

It is the nature of a tree to bring forth fruit according to its kind. Not only does an apple tree bear only apples, but a poor apple tree bears only poor apples. Men who are unrighteous can never bring forth righteousness. Men of darkness cannot be lights before the world.

ILLUSTRATIONS

JOHN H. JOHANSEN

Cross Bearing

Text: Mark 8:34b — "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

Dr. Allen Knight Chalmers, formerly the pastor of the Broadway Tabernacle in New York City, tells the story of a thirteen-year-old lum kid from Hell's Kitchen who, after he had attended one of the church services, said, "Who is this Jesus Christ you talk about?" Dr. Chalmers looked at him in astonishment. "You mean to say you never heard of Jesus Christ?" "Sure," the boy answered, "I've heard of Him. A truck driver yelled at me this morning, 'For Christ's sake, get out of the way,' but it didn't sound the same when you said, 'For Christ's sake' in this service today. Who is this Jesus Christ you talk so much about?"

Dr. Chalmers told the wonder-eyed boy the story of Jesus. And the boy's admiration for the utter disregard of life in Jesus' experience, and His bravery and courage, finally made him say, "Gee, He had nerve, didn't he?" Finally, the minister told the boy about the cross and how Jesus asked us to take up our cross and follow Him. At the conclusion the boy said in a quiet voice, "How do you tell 'em when you see 'em, these people you call Christians? They must have nerve, too, huh?"

Do we have the nerve to really take up our cross and follow Jesus, or is it a matter of decoration and symbolism in the architecture of our churches? A cross speaks of suffering, of self-denial, of giving up of life, of losing oneself, and yet we do not take it up, but we try to avoid it. Yet, Jesus said, "Take up your cross and follow me."

The Communion of the Holy Spirit

Text: II Cor. 13:14 — "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen!"

Some years ago a little company of Russian peasants met for worship, knowing full well that their gathering was illegal, and that if they were discovered they would be taken before the tribunal and sentenced to death. While their worship was proceeding, suddenly the door was

First Moravian Church
New Philadelphia, Ohio

Why Pay More for
INSURANCE
than you need to?

Ministers Life & Casualty Union actually sells \$6,000 worth of insurance at the same price as that for which many other companies sell \$5,000 worth. Professional religious workers — including ministers, education directors, YMCA workers, instructors in church-sponsored colleges — are entitled to lower cost life, health, accident and hospital insurance. Life insurance savings are from \$2 to \$7 per thousand, depending on your age and the type of policy.



Write us for details, giving your age and type of insurance in which you are interested. No obligation — no salesmen will call.

**MINISTERS LIFE
and CASUALTY UNION**

105 WEST FRANKLIN, MINNEAPOLIS 4, MINN.



Chancel Alterations — Pews
Altars — Altar Rails
Church Woodwork

Ossit
Since 1867

CHURCH FURNITURE CO.
JANESVILLE WISCONSIN

flung open, and there entered an agent of the secret police, followed by a group of his men. "Take these people's names," he commanded; and the names were written down, thirty in all. They were warned to wait their summons, and then the agent turned to go.

But one old man in the group stopped him at the door and said, "There is one name you have not got." The officer looked at him in surprise. "I assure you that you are mistaken," he said, "we have the names of all those who are present here." "Believe me," said the old peasant, "there is one name you have not got." "Well, we'll prove it," exclaimed the agent, "we'll count again." And they did, verified every name they had taken down previously, counted them again, and there were thirty of them. "You see?" cried the official, "I have them all, every one." But still the peasant persisted; "There is one name you have not got, the Lord Jesus Christ," he said; "He is here!" "Ah," sneered the officer, "that is different!" And with a look of disgust he and his men marched out.

But that old peasant was right. Jesus was there. "Where two or three are gathered together in My name, there am I in the midst." And it is the Holy Ghost alone who does that. It is the Holy Ghost who makes us certain of Christ's presence with us now, and of the love of God the Father over, around, and underneath us.

Faithful Unto Death

Text: Rev. 2:10b—"Be thou faithful unto death, and I will give thee a crown of life."

Someone has recalled this striking incident about the siege of Paris. On one occasion, after an action outside the walls of the city, when the French troops were seeking safety in ignoble flight, a French mother came to one of the gates towards the evening of a winter's day. She asked for her son by name from those who came hurriedly trooping in. One officer, himself a fugitive, told her that the enemy was taking no prisoners; that her son, if ever he came back alive, must return that way before dark. She watched through the deepening shadows, and at last, as the night fell, turned homeward with a cry: "Thank God! he did not run away." She preferred that her son should have been faithful to his country's cause—utterly, devotedly faithful, even though it was "faithful unto death."

Such is the faithfulness which God demands from us. And knowing our weakness, and that of ourselves we can never stand firm, He promises the ever-sufficient grace and strength: "Fear not; peace be unto thee, be strong, yea, be strong."

Mind the Light!

Text: Matt. 5:14—"Ye are the light of the world."

In New York Harbor, between Manhattan Island and Staten Island, is a sunken shoal called Robbins Reef. A small lighthouse stands there, and for many years the keeper of the light was an elderly widow named Mrs. Jacob Walker. One day she told her story to a reporter, and he gave it to the world. This is the story as she told it:

Mrs. Walker said: "I was a young girl living at Sandy Hook, New Jersey, when I first met my husband. He was the keeper of the Sandy Hook Light, and took me there as his bride. I was happy there, for the lighthouse was on land and I could have a garden and raise flowers. Then one day we were transferred here—to Robbins Reef. As soon as we arrived I said to my husband, 'I can't stay here! The sight of water wherever I look makes me too lonesome. I won't unpack. . . .' But somehow all the trunks and boxes got unpacked, and I've been here ever since. Four years later my husband caught a heavy cold while tending the light. The cold turned into pneumonia, and they took him to the Infirmary on Staten Island where he could have better care than I could give him here. I stayed behind, to tend the light in his place. A few nights later I saw a rowboat coming through the darkness. Something told me the message it was bringing. Even before the man in the boat spoke I knew what he would say. 'We're sorry, but your husband's worse.' 'You mean he's dead,' I answered; and there was no reply.

"We buried my husband on a hillside on Staten Island. Every morning when the sun comes up I stand at that porthole and look in the direction of his grave. Sometimes the hill is green, sometimes it is brown, sometimes it is white with snow. But it always brings a message from him. Something I heard him say more often than anything else. Just three words—'Mind the light!'" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Rusting Treasure

Text: Matt. 6:19—"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

One of McGuffey's readers has this story about a certain miser. This man had a cellar under his house, and under this cellar was a sub-cellar about which none knew but himself.

this he kept his silver and his gold. There would often go to count and feel his money. He would let the coins go through his fingers and listen to their music and cry, "My beauties! My beauties!" But one day while he was thus engaged, a puff of wind blew shut the trap-door that led to this unknown cellar. It fastened with a spring lock that could not be opened from the inside. There was none to hear his cry, and none to open the door. They found his skeleton years later, draped across a heap of silver and gold. It was one of the richest skeletons ever known; yet how little was his wealth worth to his dry bones!

The wealth offered in Jesus Christ is wealth for all. It will be wealth when our tired days are over. It will be wealth through eternity.

The Power of Friendship

Text: James 2:23b "He was called the Friend of God."

The power for good in the touch of sympathy is unfathomable. A man once spoke of his friend to say, "He gave me a look which said 'I am with you' and I was ready to fight lions and tigers."

Professor Middleton tells of a New York business man who struck up a friendship with a street urchin on a busy corner of the great metropolis. The business man became aware of the fact that this lad extended to him courtesies and considerations far beyond the line of duty. One day he asked the boy about it. "Well, sir," said the lad, "the first time you met me, you called me 'my boy!' 'till then I thought I was nobody's boy." Nobody's boy! Well, someone said, "Arise and walk." When a man asked Charles Kingsley the reason for being a Christian, he answered simply, "I had a friend."

"What a friend we have in Jesus,
All our sins and griefs to bear!
What a privilege to carry
Everything to God in prayer!
O what peace we often forfeit,
O what needless pain we bear,
All because we do not carry
Everything to God in prayer."

Son of Consolation

Text: II Cor. 1:5—"For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

When Paul and Barnabas were on their first missionary journey they went into the synagogue at Antioch on the Sabbath Day and they were greeted in this way by the elders: "If you have anything encouraging to say to the people, speak." It would be a great blessing if

GOWNS

PULPIT·CHOIR

**CONFIRMATION
BAPTISMAL**


**DOCTORS
MASTERS
BACHELORS**

**CAPS GOWNS
AND
HOODS**

EST. 1912

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.



CHURCH FURNITURE.



of
ECCLESIASTICAL BEAUTY
and
DISTINCTIVE QUALITY
Since 1884

Designed and Produced
by

**THE JOSEPHINUM
CHURCH FURNITURE CO.**
DEPT. E, COLUMBUS 7, OHIO

CLARK'S

**CHURCH
BULLETIN
BOARDS**

**BULLETIN BOARD
LETTERS**





HONOR ROLLS

W. L. CLARK CO., INC.
Manufacturers Since 1914
52 LAFAYETTE ST., NEW YORK 13

"UNITYPE"

**ILLUMINATED
CROSSES**

**MEMORIAL
AND GIFT
PLATES**



SEPARATE LITERATURE OF EITHER ON REQUEST



Choir and Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog, samples on request. State your needs, name of Church.

DeMoulin Bros. & Co.
1153 S. 4th Street,
Greenville, Illinois.



the modern apostles of depression could be silenced. If you have nothing encouraging to say, it is better not to speak at all. Don't join the ranks of the croakers and the grumblers. Strive to earn the name that was given to Barnabas—"the son of encouragement."

Dwight L. Moody once said that he had searched the Bible from Genesis to Revelation and had not found one instance where God had been able to use a discouraged man. That is not surprising for if you lose heart you lose your capacity for service. Elijah under the juniper tree was not an asset but a liability to God. Yet it is so easy and so common for good people to lose heart and allow things to get on top of them. We know what Faber meant when he wrote:

"Oh, it is hard to work for God,
To rise and take his part
Upon this battlefield of earth
And sometimes not lose heart."

Going On to Perfection

Text: Matt. 5:48—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

It used to be the custom to ask a student about to be ordained to the Christian ministry this question: "Are you going on to perfection?" and he would answer, "I am earnestly striving for it." This question isn't asked any more and it is too bad it isn't, for unless we who are Christians are striving for perfection, then we are missing the mark of Christianity.

Recently I listened to Wagner's opera "Tristan and Isolde," and when I heard "Liebestod" from that opera, I thought how wonderful it would be to be able to write something as beautiful as that. Then I remembered that Wagner composed "Tristan and Isolde" in 1857, and that after this composition came "Tannhauser," "Lohengrin," "Der Ring des Nibelungen," "Die Meistersinger," and "Parsifal," "Be ye perfect" seemed to be Wagner's motto.

Paderewski on concert tour needed the discipline of daily practice. He used to say that if he missed one day of practice he felt his playing was inferior; if he missed two days, he was sure the critics detected the difference; if he missed three days, he knew his audience felt something was wrong with his playing. "Be ye therefore perfect" was the attraction for Paderewski's concert work.

"Be ye therefore perfect even as your Father which is in heaven is perfect," said Jesus, and He meant it. The quest for perfection is at the core of Christian living.

The Divine Forgiveness

Text: Luke 23:34 — "Father, forgive them; for they know not what they do."

In the State of Mississippi there is an extremely interesting custom that has come to have all the authority of law. Each new Governor of the State, upon being sworn into office, is allowed to go to the State prison farm and choose any number of servants he may think he needs to maintain the Governor's household in the executive mansion. It is a further condition of this custom that if the servants give satisfactory service during the time they serve in the Governor's mansion, they are to be given a full and complete pardon when he goes out of office at the end of four years.

When the late Governor Tom Bailey came into office, he delegated the responsibility for choosing the house servants to Mrs. Bailey, a woman of rare grace and charm. When Mrs. Bailey went out at the appointed time to the State farm to choose her servants, the warden and the guards brought before her nearly two hundred men and women, every one of whom was serving a life sentence for one crime or another. It then became her responsibility to pick the nine she needed from this great company.

In telling the story later to some friends, Mrs. Bailey said: "I have never gone through so heartbreaking an experience in my life. In my hands and choice rested the chance to give liberty and freedom to nine people. Each one who appeared before me recognized the issues with a terrible clarity. And in their desperate desire for a pardon, for forgiveness, they begged and pled with me that I should choose them." And then Mrs. Bailey closed her account with these words: "For months afterwards I would be awakened sometimes in the night by visions of some of those poor wretches beseeching me to choose them and thus give them another chance at life."

That governor's wife was limited in her choice to nine persons out of nearly two hundred. Jesus on the Cross said that the full grace of God, with forgiveness for all, is offered in abundance to all men. "Father, forgive them; for they know not what they do."

God's Ways

Text: Rom. 11:33—"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!"

When John Wesley was preaching the funeral sermon of his friend John Fletcher, he spoke of him as "the holiest man in whose

ce I have ever looked." Going back through Fletcher's career, we discover a chain of providences which burst from what the youthful John called a tragedy. This is the story.

John was an adventurous youth, caring little for God, in whose veins the lure of faraway places ran as hot blood. He heard of a buccaneering captain who was outfitting his ship for a gold searching trip to the New World. John joined the privateer and went to Lisbon, waiting the time to sail. One morning he commanded his servant to bring a pot of tea. A plundering fellow that he was, as John then thought, he stumbled as he fetched the pot of boiling tea; and John's leg, instead of his mouth, got the full effect of the accident.

"A tragedy!" cried John, as he waited a month for the leg to heal. In the end the captain said, "I can wait no longer. I am sailing tomorrow without you." And as the ship's sails dropped behind the horizon, John's hopes vanished. But that vessel was never heard of again! The tragedy of the boiling tea became the divine providence which produced Wesley's "holiest man."

Sensing the Future

2 Kings 17:36. "*But the Lord, who brought you up out of the land of Egypt with great power and a stretched out arm, him shall ye fear, and him shall ye worship.*"

The great man is one who lives for aims other than personal and local ones; who gives himself for posterity; who senses the future and strives for the race's betterment. The great man is one who procures for humanity a larger liberty, a freer release of vital energies, a wider horizon and vaster outlook, a greater and purer happiness, a complete mastery of the forces of nature and a deeper understanding of mankind. — Archibald Henderson, *Presbyterian Tribune*."

Duty or Privilege

II Tim. 2:3. "*Endure hardness...*"

Emphasis on *duty*, implying the need for consideration of responsibility, before self and our desires, does not possess the same attraction as some other words in our language. *Duty* tells us what we must do!

Privilege tells us what we *may* do, if we have the courage! Emphasis on the *privilege* of the honest, sincere Christian believer to change the world for Christ, if he has the courage to use the means offered through the Holy Spirit, presents an attractive picture, a challenge to kneel or to march, as God wills.

—E. J. Higgins, *War Cry*.

The 1952 ABINGDON COKESBURY AWARD

THE ABINGDON-COKESBURY AWARD has been established to encourage the writing of distinguished books in the broad field of evangelical Christianity. The award is offered at intervals of approximately two years to the author of the book manuscript which, in the opinion of a Board of Judges, will accomplish the greatest good for the Christian faith and Christian living among all people.

Abingdon-Cokesbury Press will pay to the author of the manuscript selected by the Board of Judges the sum of \$7,500, of which \$5,000 is an outright award and \$2,500 is an advance against royalties. In event no manuscript submitted is, in the opinion of the Board of Judges and the publishers, worthy of the award, the award will be passed and the \$5,000 outright award will be added to the award for the following contest.

The Board of Judges

GEORGE A. BUTTRICK
WILFRED E. GARRISON
NOLAN B. HARMON
HALFORD E. LUCCOCK
HENRY K. SHERRILL
HENRY P. VAN DUSEN

Manuscripts may be entered in the contest only in accordance with the rules explained in the Award Prospectus, which will be mailed on request.

Address all communications
to

ABINGDON-COKESBURY
AWARD EDITOR
150 Fifth Avenue
New York 11, New York

The Greatest Force in the World

I Cor. 13:4-8. "Whether there be knowledge, it shall vanish away."

No, not the atom bomb! There is a far more potent force in the world, known to all creatures since the dawning of consciousness, Love.

Love is very patient, very kind; knows no jealousy. Love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when others go wrong. Love is gladdened by goodness; always slow to expose and always eager to believe the best.

Love is always hopeful, always patient. Love wins without weariness, where all other measures fail.—*Exchange*.

The Babe of Bethlehem

Arguments in defense of every type of sin, selfishness, cruelty, and neglect are used by those who profit by their continuance, or are too weak to mend their habits. Like the beasts of the wild, they are familiar with average weapons that man can use in overcoming them.

Why not try an unfamiliar one,—the love of God toward his creature, as demonstrated by the birth of Jesus in Bethlehem in the hills of Judea? Wild animal trainers, we are told, find the ordinary kitchen chair more effective in subduing ferocious wild beasts than guns and spears; the animal does not understand the kitchen chair, so he is baffled and confused, thus overcome and made into a tame beast. Jesus, among men, on the sole basis of love is a fact, an argument, and a weapon which few sinners understand; in their confusion of being confronted with the fact of the love of God, they may be led to repentance and forgiveness.—*L. Sharp*.

Discord Or Harmony

Before us is a musical instrument; one man gets nothing but discord from it, another gets harmony and enrichment of spirit from it for himself and those who are near enough to hear. No one claims the instrument to be at fault; it is the man, and his manner of handling the instrument. Life is like that, *discord* here, *harmony* there!

Those who handle its precious possibilities carelessly bring discord in their wake; those who attain the grace of spirit to approach each task as a privilege toward greater love and understanding find only harmony. Life is not at fault; it is the manner of living it that brings discord or harmony.—*Mary Malone in Pathfinder*.

BOOKS

EXPOSITOR SUBSCRIBERS ARE BOOK MEN

From EXPOSITOR Book Reviews they select books for their personal libraries, their Church libraries, their Sunday School libraries, their parish Educational Department, their Study Groups and Special Classes. Hence these BOOK REVIEWS render a vital service, monthly, to Ministers, Parishioners and Publishers, highly esteemed for over half a century by all three.

A FRESH APPROACH TO THE NEW TESTAMENT, by H. G. G. Kerklots. Abington-Cokesbury. 176 pp. \$2.00.

The fresh approach to the New Testament by the vicar of Lancaster, England, is through the unique and profound religious experience of the New Testament, and the urgency within them to share this experience with others. It is really a new and very illuminating approach to the New Testament writings. The author deals with the missionaries of the first Christian group, the rival faiths with which they had to contest their way, their message, their work in establishing their converts in the new faith, and the necessity for putting the essentials of both doctrine and practice into written form. Dr. Kerklots writes easily out of a great background of knowledge worked out through many years of intensive study. It throws real light upon the New Testament, and is therefore most helpful to every Christian leader.—*Charles Haddon Nabers*.

VIRGIN ISLANDS STORY, by Jens Larsen. Muhlenberg Press. 250 pp. \$3.00.

In 1493 Columbus discovered St. Croix, then Santa Cruz, which, with St. Thomas and St. John, the populated islands of the archipelago, and the other 50, he named The Virgin Islands after the fabulous 1100 holy martyred virgins whose bones are believed by the credulous to repose in the crypt of the cathedral at Cologne. The population is about 25,000. For two and a half centuries these islands were ruled by Denmark, who set up the Lutheran state church. The congregation in St. Thomas dates clear back to 1666. In 1917 the Islands were purchased by the United States, and the Church came under the jurisdiction of The United Lutheran Church in America. This interesting, exotic and little-known story has been well told by Jens Larsen who has been pastor in the Islands for fifteen years and has the advantage of being at home in the Danish language, and so able to read the records with facility. The book is just what the sub-title describes it to be, "A History of the Lutheran State Church, Other Churches, Slavery, Education and Culture in the Danish West Indies, now the Virgin Islands." It is believed this is the only account of the sort in the English language.—*Paul H. Roth*.

THE BOOK OF GENESIS, by Charles R. Erdman. Revell. \$1.50.

Dr. Erdman sets forth the Genesis' teaching through seven persons, Adam, Enoch, Noah, Abraham, Isaac, Jacob and Joseph. It is done in simple form; there is nothing deep or profound or penetrating about it. He takes the "rib" story in preference to "male and female created He them." He does set forth the fact that man has been created in the image of God and that his destiny is to become like God. But he misses the point that in this act of creation God surrendered a part of

Everyday, ALL-purpose CASSOCK

(value \$25.00) - - now only \$15.00

Save \$10.00 -- and save wear and tear on your fine \$85 to \$100 dress Cassock. For everyday, knockabout work you'll find this combed, mercerized poplin cassock ideal. Fast color, washable, Sanforized. Full cuffs and pleated back. Back and shoulders lined. Examine without obligation. Send NO money -- simply your size (34, 36, 38, 40, 42, 44, 46, 48) and height. If you are delighted, let us bill you later. Otherwise, just return and owe us nothing.

HOPKINS CO., Dept. B7

22 Washington Bldg., N.W.

Washington, D. C.



His omnipotence when man was given the power of choice; that man has it within his destiny either to destroy himself or to grow toward a higher moral and spiritual plane. He does penetrate to high realms when, in relating the sacrifice of Isaac, he states that Abraham here discovered "that he held nothing more dear than the will of God." Every age needs to learn that—one of the greatest spiritual discoveries.—*W. R. Siegart.*

SERMONS FOR SPECIAL DAYS, by Charles M. Crowe. Abington-Cokesbury. 171 pp. \$2.00.

The eighteen brief sermons comprising this volume are the work of the pastor of the Wilmette Parish Methodist Church, Wilmette, Illinois, and a regular speaker on the Mutual Radio network. The Special Days include the familiar ones on every pastor's calendar from New Year's Day to Christmas, and there is a good sermon for each day. Of special interest is the theme for Reformation Sunday, "What Protestants believe." Dr. Crowe takes up item after item of the advertisements which the Roman Catholic Church is publishing in many of our recent magazines, shows its fallacy from a Protestant viewpoint, and emphasizes the positive message of the Protestant Church. The theme for Temperance Week, "Men of Distinction," is a sane but tremendous message for all men and women tempted to use even the least amount of alcohol. National Family Week has for its theme: "How to Find Happiness in Marriage." Two qualities make all these messages significant: First, they are on vital themes and based on sound Bible foundations, and second, they lend their illustrations in the things people are reading today.—*Charles Haddon Nabers.*

FAITH CAN MASTER FEAR, by G. Ernest Thomas. Revell. 160 pp. \$2.00.

Here are 16 chapters, each dealing with a specific form of fear (of the past, of people, of failure, of sickness, etc.), based on addresses in a church Learning for Life school, which counteract prophets of doom in the spirit of One Who said, "Fear not, It is I." There are abundant examples taken from the author's pastoral experience and other sources to show "A strong religious faith and trust holds the answer to all the fears which oppress and disturb life," and suggest helps like turning one's interest and attention to matters of greater importance, or getting away from the pressure of the world to enjoy the privilege of discovering lost values, pointing out spiritual resources and practical means of utilizing them. Faith is used as a therapeutic aid.—*Claude Richmond.*



PEWS
ALTARS
FONTS
PULPIT SETS
CHANCEL SETS
CHAIRS
CROSSES
CANDLESTICKS

*Everything in wood for
the beautification of
The Church Interior*

**MANITOWOC CHURCH
FURNITURE COMPANY**
WAUKESHA, WISCONSIN
Dept. 3



GOWNS

**Children, Intermediate
and Adult Choirs**

Now, a complete collection specially designed Gowns for children's groups. Also for adult and intermediate choirs in many rich, colorful fabrics. Write today for FREE Choir Gown booklet Y57. Budget Plan. Samples on request. Ask about Confirmation Gowns.

E. R. MOORE CO.

932 Dakin Street, Chicago 13, Ill.
11 W. 42d St., New York 18, N. Y.

CHURCH BULLETINS

Scriptural — Artistically Designed
Large Assortment — Self Selection
Lithographed — Special Days — General Use
Be Sure to Get Our Free Catalog and Samples
ECCLESIASTICAL ART PRESS
DEPT. F. LOUISVILLE 12, KY.

HOW CHRIST CAME TO CHURCH, by A. J. Gordon.
Judson Press (a reprint). 123 pp. No price given.

This book is a reprint of the spiritual autobiography of a great American preacher of the 19th century. He was a pastor in Boston from 1869 to 1895. Here is preaching at its best.—*C. F. Banning.*

SATISFACTION FROM THE SCRIPTURES, by Charles G. E. Chilton. Wilde. 208 pp. \$2.00.

The author presents thirty-five studies, mostly radio addresses, on St. John and the Acts of the Apostles. His style is didactic and his treatment wholly fundamentalist in character. The reader will be rewarded with many helpful insights.—*John W. McKelvey.*

PAUL AND HIS INTERPRETERS, by Albert Schweitzer. Macmillan. 252 pp. \$3.50.

In this book the author of "The Quest of the Historical Jesus" presents the problem of how the gospel which was originally Jewish and eschatological could have become Greek in form and content. In a detailed and scientific study Dr. Schweitzer surveys what various theologians have written in the past, discussing the work of such men as Ferdinand Christian Baur, Albrecht Ritschl, H. J. Holtzmann, Otto Pfeiderer, H. H. Wendt, Adolf Deissmann, Adolf Harnack, and many other New Testament scholars. In a closing chapter of summation, Dr. Schweitzer evaluates the contribution of each scholar and indicates that the problem is not yet finally settled.—*John H. Johansen.*

THE TEACHING OF RELIGION IN AMERICAN HIGHER EDUCATION, by Christian Gauss and others. Ronald. \$2.75.

In teaching religion we seem to be in a state of confusion, resulting in teaching no religion. Aforetime religion was a major subject in colleges; today it seems to be dying by neglect. Students thus take their cue from the administration and think religion is not relevant to the problems of the world. As Dr. Ulich puts it in this book: "In a predominantly secular culture one invites precisely the dangers which he tries to avoid. . . . One collects many little truths but the vision of truth gets lost on the way."

This book is a co-operative effort, not a symposium. It is written by a committee, appointed by the National Council on Religion in Higher Education and the Edward W. Hazen Foundation. While concerned with the place which religion should occupy in education at the college level, its circulation should be among all people interested in religious education. It is well thought through, well written, timely and deserves wide attention. I suppress the temptation to quote at length from it.—*W. R. Siegert.*

PASTORAL COUNSELING, by Carroll A. Wise. Harper. 231 pp. \$2.75.

What happens between counselor and counselee is more important than what the counselor does to or for the counselee. Counseling seeks to utilize the resources of personality, to work through tension-producing experiences and help the person grow to new strength and maturity. The central problem of the pastor is not what he does for people or to people, but what he is to people. The minister makes a tremendous contribution to the lives of people simply by virtue of the kind of person he is. Techniques of counseling are inadequate in themselves. The minister needs to understand the differences between his approach and that of the psychoanalyst. In handling resistances in the coun-

seling process the best approach for the counselor is acceptance, understanding and reflection of feelings. Often the crux of the problem lies in enabling the counselee to express and get release from negative feelings about past or present experiences. The capacity of the mind to understand itself and its motives once it is placed in a secure and understanding relationship with another is one of the gifts of the grace of God to mankind. The religious resources available in helping persons are certain inner, intangible potentialities which may become real in persons, rather than external pressures or magical formulae. The function of the pastor is to express these resources as realities in his own person that in turn others may be helped into a similar experience of growth and strength. This interpretative volume should be standard equipment for both pastors and psychiatrists.—*Wayne C. Clark.*

THE SNOWDEN-DOUGLASS SUNDAY SCHOOL LESSONS FOR 1951, by Earl L. Douglass, MacMillan. \$2.50.

"The Best Ever" will likely be the appraisal of all who have used this valuable aid in presenting the Uniform S. S. Lesson Series down through the years. It indeed would be difficult to find a better-planned guide for teachers of the Uniform Lessons. The helpful arrangement of the data, the carefully selected illustrative materials, the practical approach to the presentation and understanding of the lessons, the wealth of information made readily available to alert teachers make the book of unusual value to all teachers of the Uniform Lessons.—*Roy C. Helfenstein.*

CONSIDER PAUL. Revelation and Inspiration in Letters of the Apostle Paul. By Holmes Rolston. Knox. 217 pp. \$3.00.

Is the Christ of Paul the Jesus of history? Where did Paul get his message? What is Paul's doctrine of inspiration? These and other vital questions are answered by Dr. Rolston, editor-in-chief of the Board of Education of the Presbyterian Church in the United States, in this provocative book about Paul. Paul's claim to be an apostle of Jesus Christ is examined. The fundamental questions of revelation and inspiration are discussed, and Paul's witness to the revelation of God in Jesus Christ is considered. This book is "must" reading for every minister of the Gospel of Jesus Christ.—*John H. Johansen.*

THE CHURCH AND HEALING, by Carl J. Scherzer. Westminster. \$4.00.

This book fills a real need. It traces the healing ministry of the Church from its Biblical background and the work of our Lord through the centuries down to the modern era and looks forward to the future. With keen insight and out of wide experience the author evaluates the work done in church hospitals and by healing sects and movements. His treatment of chaplaincy service in institutions is instructive. He supports his thesis with an excellent bibliography.—*E. E. Flack.*

PROTESTANT THOUGHT IN THE TWENTIETH CENTURY, by Arnold S. Nash and others. Macmillan. \$3.75.

When this century began all was optimism. Progress was inevitable. Freedom would soon be attained by all men and kept. All, all is changed. Where have we Protestants been? What have we been doing? What have we been thinking? What have we been teaching? What are the lines of the future? These and other questions an excellent group of scholars attempts to answer in their respective fields. And they have pro-

duced a book thoughtful, attention-arresting and provoking—a book which every religious leader should read and ponder.

Just one thought from the book, for there is not space for more: We must go beyond Coe's "Salvation by Education" and not merely communicate knowledge about religion, but do all possible to bring about an inward appropriation of religion. Study this book in company with *The Teaching of Religion in American Higher Education*.—*W. R. Siegart*.

The Blood Bank

Mark 12:41-44. "And he called unto him his disciples and saith unto them, Verily I say unto you, That cast in more, than all they which have cast into the treasury."

Led by seeing-eye dogs, 20 young men and women, all totally blind, are reported to have marched into a clinic in Seattle, Washington, to make their donation to the local blood bank.

World Must Choose Between Civilization or Chaos

"I am a total abstainer," says Dr. J. Elmer Morgan, editor of the "National Education Association Journal," "because I know our country and world are entering the most difficult period in human history—a period when the stakes for civilization or chaos are the highest they have ever been; a period when we can drift into the utmost brutality and confusion, or move forward into the most glorious time the human race has ever known. Whether we shall do the one or the other depends upon the integrity and self-discipline of our people. We cannot work out the problems that face us with minds befuddled and lives wrecked with drink."—*The Voice*.

Good People Often Suffer Evil People Often Prosper

Job protested time and again that he was innocent, that his sufferings had not come upon him as a result of his sins. And the whole of the thought of the Book of Job bears out the truth of his contention. The experience of Job has been often repeated. Some of the saintliest people whom we know seem to be the very greatest sufferers.

Job wondered why this should be true, and we are still wondering today. We cannot doubt, though, that it is true. Some of the most sinful persons become wealthy, become highly respected citizens, and seem to have very little, if any, sufferings in their lives.

Because the evil often prosper and the good suffer, many persons draw the conclusion that

ELECTRIC LIGHTED CHURCH BULLETINS - HONOR ROLLS



Dept. E

Send for FREE Catalog containing illustrations and prices of the various types of bulletins made by us. A post card will do! Please mention name of your church.

ASHTABULA SIGN COMPANY

Ashtabula, Ohio

"THE SANITARY" Individual Communion CUPS CONVENIENT, NOISELESS AND SANITARY

Our communion set as illustrated permits an impressive ceremony and leads the field in communion service. Available in mahogany, oak or walnut in either 25, 36 or 49 cup size and can be stacked.



Circular and quotations on request

SANITARY COMMUNION SERVICE

Box 396-Dept. E.

Rochester 2, N. Y.

CHURCH BUILDING LITERATURE

For a list of more than 100 items of literature provided by the Interdenominational Bureau of Architecture, please send a card to

E. M. CONOVER, Director
Room 808

300 FOURTH AVENUE, NEW YORK 10, N. Y.

CHOIR GOWNS

PULPIT VESTMENTS

Hangings - Ornaments
and Supplies

Catalog Free on request

THE C. E. WARD CO.

New London, Ohio



Church Windows

ST. JOSEPH ART GLASS WORKS

802-808 N. Second St., St. Joseph 12, Mo.

Designers and Manufacturers of Art, Stained,
and Ecclesiastical Glass

Send us the sizes and shapes of your windows
and we will submit quotations

Church Bulletins
STOCK FORM, or PRINTED TO YOUR ORDER

Woolverton
PRINTING COMPANY.
CEDAR FALLS, IOWA

60¢
Per 100

Pastoral Supplies . . . Write for Samples

there is no such thing as God and morality. At least, they say there is no just God, no fairness in the universe.

Those who accuse God of unfairness and injustice should remember that they are judging on the basis of what they can see today. God is eternal, so is the divine spirit of man. Those who continue steadfast in their trust and faith in God's love and guiding hand are given grace sufficient to withstand all suffering and trials. God burdens no one beyond his ability to bear the burden; God tempts no one, without the means of grace to withstand the temptation, if he chooses to accept it.—*Christian Observer*.

Conscience

(From page 222)

doubt, the victory over self, all push back the horizons of our soul to present us with a greater spiritual geography. Little compacts may suffice for the government of small colonies but great countries require wise constitutions. So we must reach forth "unto those things which are before" and "press toward the mark for the prize of the high calling of God in Christ Jesus."

But we cannot attain that prize until we are willing to meet the demands of the fourth and final step in the establishment of moral judgment. We must be anxious to "think God's thoughts after Him." For thought is the evaluating force which transforms the three preceding steps of progress into a way of life. "As a man thinketh in his heart," declared Jesus, "so is he."

Instruction, without independent thought, is abortive. Observation, unsupported by reason, may be entertaining but it is hardly enlightening. Experience, unexamined, may be deceiving. Francis Bacon, harnessing all three to selfish purpose, brought only eternal disgrace to his soul. Abraham Lincoln, crystalizing his philosophy through the same three factors, proved that the Word can still dwell in the flesh and walk among men. There can be no valid spiritual judgment apart from serious spiritual thought. For it is thought which weaves instruction and observation and experience into a meaningful pattern of life. How beautiful the pattern will be depends upon the richness of one's thinking. But beautiful or not, that pattern provides the standard of moral judgment which we know as conscience.

Excess Baggage

(From page 226)

extremes. In a city of 7000 population a hotel bulletin board listed 17 churches—1 Roman Catholic and 16 Protestant. Only a minority of the latter were affiliated with the 7 denominational families whose membership embraces 90% of American Protestants. In a city of 65,000 people there were 8 Roman Catholic churches, 22 Protestant congregations which bore the names of the 7 largest communions and 56 groups with miscellaneous affiliation. The press in a metropolis of 250,000 people advertised 144 churches—10 Mormon and Christian Science, 8 Roman Catholic, 56 in the 7 largest Protestant families, 44 in smaller evangelical bodies and 25 Pentecostal and miscellaneous.

What about ecumenicity? On the local level it is still an alien word, hard to pronounce.

In newer communities the beneficial results of comity are seen in wiser locations, larger units and better service.

A discouraging feature of the situation lies in the failure of men whose basic beliefs are similar to unite in the same groups. That characteristic is to be found among liberals, fundamentalists and emotionalists alike. The invisible church manifests its divine origin; the visible churches demonstrate their human composition.

Happily this appearance of disunity is not the whole story. When it comes to curbing the liquor traffic or wiping out the evils revealed by the Kefauver crime commission, Protestants look more like a mighty army. The fraternal fellowship of ministerial associations throughout the land is wholesome and comprehensive; the "secular" luncheon clubs perform a similar service for laymen of variant beliefs.

It will be wise to build on these existing types of good will. Eventually the solidarity so sorely needed may be expected to emerge. For implementing this, local councils of churches are admirably suited. Preferably led by laymen who are more firmly rooted in a community than ministers are likely to be, it can move forward in joint enterprises dealing with moral reform, social welfare and weekday religious education—areas where particularities of theology and ecclesiasticism call for little emphasis. Unity must be a grass-roots development, sparked by a keen perception of local needs and fostered by a firm conviction that Christian solidarity in action is essential for meeting them. —*Edward Laird Mills*.

GENERAL		EDITORIALS	
Baptism (Dedication)	235	Cutting Edge	225
Book Reviews	244	Excess Baggage, Mills	226
Churches, Guest	233	Parish, Small, Paterson	225
Church Methods	227	Team Work, Siegert	226
Church, The	236	SERMONS	
Conscience, Baker	221	A Building of God,	
Consolation	241	Nygard	236
Cross Bearing	239	Take Your Choice, Sherman	233
Declaration of Dependence	223	Unfinished Business,	
Dedication (Sermon)	236	McKelvey	231
Dealers of Word	228	Where Is The Lamb,	
Editorial	225	Richmond	234
Forgiveness	242, 244	ILLUSTRATIONS	
Friendship	241	A Pipe to Sound Through	249
Holy Spirit	239	Blood Bank	247
Illustrations, Johansen	239	Civilization or Chaos	247
Interior Daylighting	229	Consolation	241
Judgment	233	Cross Bearing	239
Junior Program	227	Discord or Harmony	244
Ministry, 30 Years	224	Duty or Privilege	243
Peace	231	Faithful Unto Death	240
Protestant Church	226	Forgiveness	242
Redemption	233, 244	Friendship	241
Religious Training	225	God's Ways	242
Sacrifice, The	235	Good People Suffer	247
Scholarship	218	Greatest Force in World	244
Sermon Building	229	Holy Spirit	239
Sermons	231	Love of God	244
Small Parish	225	On to Perfection	242
Stewardship	240, 249	Rusting Treasure	240
Suffering vs. Prosperity	247	Sensing the Future	243
Team Work	226	SCRIPTURE TEXTS	
World Suicide, White	223	I—Illustrations	
Youth (Cutting Edge)	225	O—Outlines	
		P—Prayer Meetings	
		S—Sermons	
		II Kings 17:36 (I)	243
		Psa. 148	227
		Isa. 1:30 (S)	233
		Matt. 5:14 (I)	240
		Matt. 5:48 (I)	242
		Mark 8:34b (I)	239
		Mark 12:41 (I)	247
		Luke 23:34 (I)	242
		John 14:27 (S)	231
		Rom. 11:33 (I)	242
		I Cor. 13:4-8 (I)	244
		II Cor. 1:5 (I)	241
		II Cor. 13:14 (I)	239
		II Tim. 2:3 (I)	241
		James 2:23b (I)	241
		Rev. 2:10b (I)	240
CHURCH METHODS			
Daylighting Interiors	229		
Declaration of Dependence	223		
Dealers of Word	223		
"How To Do It" Books	230		
Human Dignity	230		
International Fellowship	223		
Junior Program	227		
Prayer (Sermons)	229		
Prayer (Young People)	223		
Religion on Radio	229		
Scholarships	218		
Sermon Building	229		
Thursday Group	223		
Wedding Suite (Voice-Organ)	230		
ARTICLES			
Conscience, Baker	221		
30-Year Ministry, Porkess	224		
World Suicide, White	223		

A Pipe to Sound Through

Roland Hayes, the great Negro tenor, looks upon his voice as a gift from God, placed in his keeping; the money he earns with it is God's money; to do with as God directs.

During the critical stages of the Civil War, Secretary Stanton said to Mr. Lincoln, "I don't see why it is that you are so calm. When everything is going wrong, our generals are losing battles, you seem to keep calm and poised. How do you do it?"

"Well, it's like this, Stanton," said Lincoln, "when you feel that you are only a pipe for Omnipotence to sound through, you don't worry much." Said Roland Hayes, "That's the way I feel, that I'm only a pipe for Omnipotence to sound through; that my voice belongs to God; He has given it to me only that I may use it for Him. That's the way I feel about my money too; it is only a trust with me. It is God's money, and I am merely his steward. Stewardship is the core of my religion, and of my life."—William Stidger.

the MAAS VIBRACHIME

is America's most versatile
chime and carillon instrument

CHIMES—For direct attachment to your organ or in separate console.

CARILLON—For perfect tower bell music, played on separate keyboard or from your organ manual.



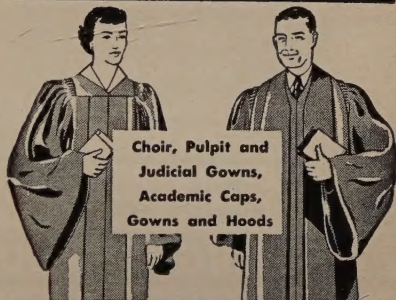
Write for name of your
nearest Maas dealer



MAAS ORGAN CO.

DEPT. 30, 3015 CASITAS • LOS ANGELES 39, CALIF.

Cotrell and Leonard GOWNS



SINCE 1832

Cotrell AND Leonard

INC.

Albany 1, New York

Brass Altar Ware

CROSSES, VASES, CANDLESTICKS,
CANDELABRAS, MISSAL STANDS,
OFFERING PLATES.
• Write For Catalog

J. P. REDINGTON & CO.

DEPT. 801 SCRANTON 2, PA.



-IN HIGHLAND, ILLINOIS

WICKS ORGANS

*Stirring splendor! Great organists
find WICKS the complete fulfil-
ment of every musical demand.
Here, IS a truly fine pipe organ.*

EXP.

Sudbury CHURCH WORSHIP AIDS

*Have your dealer show you
the wide variety of well made
church appointments we produce*

FOR COMPLETE CATALOG SEND TO
SUDBURY BRASS GOODS CO.
55 SUDBURY STREET, BOSTON 14, MASS.

FOLDING CHAIRS

*in Steel
or Wood*

**FOLDING BANQUET
TABLES**

**WRITE FOR CATALOGUE
AND LOW DIRECT PRICES**

J. P. REDINGTON & CO.

DEPT. 89 SCRANTON 2, PA.

GOWNS

•Pulpit and Choir•

**Headquarters for
RELIGIOUS SUPPLIES**



Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY

821-23 ARCH STREET PHILADELPHIA 7, PA.

WHERE TO BUY CHURCH EQUIPMENT



ALTAR WARE

Redington Co., J. P.249
Sudbury Brass Goods.....250

BELLS AND CHIMES (Tower)

Maas Chimes249

BULLETIN BOARDS

Ashtabula Sign Co.....247
W. L. Clark Co., Inc.....241

CANDLES

Emkay Candles220

CHAIRS - TABLES (Folding)

Monroe Co.251
Redington & Co.....250

CHURCH BULLETINS

Ecll. Art Press.....245
Woolverton247

CHURCH FURNITURE

AMERICAN SEATING
CO.252
Josephinum Furniture241
Manitowoc Ch. Furn.245
Ossit Company239
Redington & Co., J. P.....251

COMMUNION SERVICE

Sanitary Com. Service.....247

GOWNS (Pulpit and Choir)

Bentley & Simon.....241
Cotrell & Leonard, Inc.....249
DeMoulin Bros.241
Horkins Company245
Moore, E. R.245
Nat. Ac. Cap & Gown.....250
Ward Co., C. E.....247

INSURANCE

Ministers Casualty239

MISCELLANEOUS

Bureau of Architecture.....247

ORGANS (Pipe)

Austin Organ Co.....251
Wicks Organ Co.....251

PUBLISHERS

ABINGDON-COKES-
BURY219, 237, 243
Concordia Pub.220
Revell Co.251

WINDOWS (Stained Glass)

St. Joseph's Art Glass.....247



Firms whose names you find here have proven their
integrity in serving BUYERS of Church Equipment